AN
Hiſtory of Angells,

BEING A

Theologicall TREATISE of our Communion and Warre with them.

Handled on the 6th Chapter of the *Epheſians*, the 11, 12, 13, 14, 15, 16, 17, 18. Verſes.

By HENRY LAWRENCE, a Member of this preſent PARLIAMENT.

G.10.60

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MVNIFICENTIA
REGIA. 1715.
GEORGIVS D. G. MAG. BRITT. ET HIB. REX F. D.
J. Pine
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26:04

To my

Moſt deare and Moſt honour'd Mother,

THE LADY

LAWRENCE.

Moſt honour'd Mother,

DVring this buſy time, in the which our country (ſubjected to thoſe calamities, of which by faith we ſee the cataſtrophe glorious) hath beene the ſtage of ſo much action, and the field of ſo many battailles, my lot was caſt to be

from home, and in this retirement, if I injoyed not the happineſſe of his wiſh, to have *otium cum dignitate*, leiſure with dignity, (for I pretend but to an excuſe) yet it was without any juſt cauſe of reproach, for the warre found me abroad, not ſent me thither, and I have beene onely wary without a juſt and warrantable reaſon, to ingage my ſelfe in that condition, from which a providence ſeem'd to reſcue mee. But of all the peeces of our life, wee are accountable for thoſe of our greateſt leiſure, whereas publike and viſible imployment gives its owne account. It was ſaid of *Cato, that hee conflicted with manners, as Scipio did with enemyes*; The conflict with manners, as it is a kind of warre, from which no condition will free us, ſo leiſure and retirement is commonly the opportunity of it; for ſuch enemyes will find us ſooneſt in that condition, as on the other ſide, wee have an advantage by it, to ſeeke out, and improove all the ſtrengthes, and aides, that are requiſite for our owne defence, and the incommodating of our enemyes. In this warre therefore, to which my leiſure more eminently expos'd

poſ'd me, and to which alſo it more fitted & determin'd me, I was diverſly acted, according to the ſeverall methods, and occaſions of warre, by the great Generall of all his people *Ieſus Chriſt*, ſometimes conflicting with the knowne, otherwhiles perſuing the diſcoveryes of the unknowne corruptions of my owne heart, and others. I found aſſuredly, *That a mans foes were them of his owne houshold, and that to be delivered from the ill men our ſelves, was to be avowed as a rich and high mercy.* But as moſt warres, that have their riſe and beginnings at home, and from within, are not determin'd, and concluded within that circle, but to greaten and aſſure their party, and prevailing, ſeeke the aſſiſtance of forreigne aides, or find (at leaſt) their homebred differences and diviſions made uſe of by neighbouring powers, who while they pretend to helpe their friends, ſerve themſelves, or ſome third ſtate, to which their proper intereſts ingages and determines them: So did I conceave, that in this ſpirituall warre, there were not wanting aides and aſſiſtances from without, that were of mighty influence in the buſineſſe of our fighting,

ing, and who by ſtratagems, and methods, as well as by fine force, contributed exceedingly, not onely to the laſt iſſue of the warre, but to the ſucceſſe almoſt of every battaille. And theſe, though they were of wonderfull moment, yet me thought were generally little conſidered, but men terminated their thoughts within the compaſſe of themſelves, or if they went farther, lookt preſently, and immediately upon God, (as in every thing it is an eaſy and vulgar ſtep from the laſt effect to the higheſt cauſe) whereas thoſe hoaſts of Angells, which on either ſide more immediatly managed and improoved this warre, as they are ſpirituall and inviſible beings, ſo they paſſe with us, unſeene, and undiſcerned, in a great proportion; and we, who are the ſubjects of this warre, and whoſe intereſts are eſpecially concern'd in it, by not knowing or conſidering, can neither improve our moſt active, and moſt powerfull friends, or enemyes, to our advantage. I was guided therefore by ſuch thoughts as theſe to the enſuing meditations: and as we uſually are more ſenſible of our enemyes then our friends, ſo the

firſt deſigne I had, was to diſcover what influence the evill Angells have upon us, and our actions, what parts they act, & how they communicate themſelves to us, and affect us for ill. But as commonly things have not the ſame place in the execution, which they have in the deſigne, ſo I found it neceſſary in the method of this diſcourſe, to conſider firſt of the Angells in their pure naturalls, and then, (as of the moſt eminent patterne of Angelicall power and influence) of the good Angells, and after that, (with the due difference of the abate of power and ſtrength which ſinne had cauſ'd) of the influence, and effects, which the evill Angells have upon mankind, which every one experienceth, though few, enough know it or conſider it.

And becauſe in a ſubject of this nature, nothing is more eaſy, then to wander even to the looſing of our ſelves in the ſpeculative part, I endevoured to remedy that inconvenience throughout, by certaine practicall Corollaryes, which might reduce the notionall part of the diſcourſe to the uſe and end intended, and might let us

ſee how much our intereſt is concern'd in the right knowing and improoving theſe mighty ſpirits. And laſtly, becauſe the Scripture I firſt pitcht my thoughts upon in order to theſe things, furniſht me with proper armes for this holy warre, I judg'd it would be a good acceſſe to this diſcourſe (of which alſo it might conſtitute a third part) to ſhew thoſe armes, and to give what light I could to the right wearing and uſing of them.

For other thinges I, pretend neither to ſuch a method, or language, or what ever elſe of that kinde, as is wont to begett a reputation with many readers; for beſides the vanity of ſuch affectations in a ſubject eſpecially ſo ſerious, theſe thoughts were form'd for a more private uſe, then their preſent condition leads them to; nay ſuch thinges as were but neceſſary, as a diviſion of this diſcourſe into chapters (of which it was eaſily capable) a more correct printing, and ſome other perfectings of a like conſideration, have by reaſon of the buſines of my owne occaſion, and a miſtake ſomewhere, beene wanting; this

I pre-

I pretend to, to magnifie God in thoſe mighty hoaſts of ſpirituall ſubſtances, which he manageth wonderfully and differently, for the good of his children; to gratifie and ſerve the good Angels, who (if I may judge of others by my ſelf) have been too little conſidered, in order to them, or our ſelves; and to profeſſe, and (as much as in me lyes) to aſſiſt, to an irreconcileable, and everlaſting warre, with the greateſt and moſt inveterate enemies of God and man, the divell and his Angells: And laſt of all (which I mention'd in the beginning) to give one inſtance, that I have not beene idle in theſe buſy times, nor without the thoughts, and deſignes of warre, in an age, when warre is become almoſt the profeſſion of all men. Why I inſcribe theſe papers to you, *My deareſt Mother*, will neede no larger account then this; *Nature and your owne goodneſſe, have form'd you ableſt, to pardon me in any thing, wherein I ſhall neede it; And of all I have knowne of either Sexe, I have mett with few more diligently inquiſitive, or pertinently reaſoning of things of a raiſed and abſtracted nature, (eſpecially which might have influence into the good of another life)* then

then your ſelf. To which I adde, *That I profeſſe to have infinite ingagements, to avovv my ſelf before all the vvorld*

Moſt honoured Mother

Your moſt obedient Sonne

&

Moſt Humble ſervant

HENRY LAWRENCE.

A Treatiſe of our Communion and warre with Angells.

Epheſ. 6. 11. 12. 13. 14. 15. 16. 17. 18.

Put on the vvhole Armour of God, that ye may be able to ſtand againſt the vviles of the Divell; For vvee vvreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the Rulers of the Darknes of this vvorld, againſt ſpirituall vvickedneſſe in high places, &c.

THE great externall cauſe of all our evills is the Divell, who hath ſuch a kinde of relation to our ſins, as the holy Spirit hath to our graces, ſaving that hee findes a foundation within us to build upon, matter out of which hee extracts his formes, whereas the holy Spirit doth that worke as well as the other, and is put to the paine of foundation worke as well as building. I call him the externall cauſe in oppoſition to the working of our owne corruptions, which are our owne properly, and moſt of all within us. In other reſpects hee may be ſayd to be the internall cauſe alſo, for hee mingles himſelfe with our moſt intimate corruptions, and the Seate of his warfare is the inward man. Now becauſe hee hath a greater influence into us then perhaps wee conſider of, and the knowledge of our enemy is of great concernement to the warre wee muſt have with him, I deſire a litle to inquire into this mighty enemy of God and man, that wee may knowe him, and dread

him, ſo farre as to fit us for conflict, and that wee may knowe him and diſcover him, for hee is a perfect Iugler, hee raignes not much when his tricks are diſcovered, and that wee may knowe him and reſiſt him, if hee ſhall embolden himſelfe to ſtand his ground as often hee doth.

The Apoſtle from the beginning of the 4 Chap. had taught them how they ſhould live in generall, firſt among themſelves, then with relation to thoſe that are without, ver. 18. Then hee condiſcends to particuler duties of Huſbands and Wives, Parents and Children, Maſters and Servants, and laſt of all before hee concludes, returnes to that which hee had mentioned in the 3. Chap. ver. 16. where hee beggs of God as the moſt deſireable thing in the world, *that they might be ſtrengthened according to the riches of his grace in the inner man:* Heere hee turnes his prayer into an exhortation, wherein hee provokes them *to be ſtrong in the Lord, and in the power of his might*, ver. 10. That is to ſay, though you have all faith and all knowledge, and worke well, yet you muſt perſevere, yee muſt goe on, and you muſt doe it with ſtrength: It is a great matter to come into the liſts, but it is great to runne alſo, and to fight when you are there, for you ſhall meete with thoſe that ſhall oppoſe you and conflict with you, therefore *be ſtrong in the Lord, and in the power of his might*, that is with the Lord by his Spirit, which is his mighty Agent ſhall worke in your hearts; Be not ſtrong in your owne ſtrength, in your owne purpoſes, in the freedome of your owne wills, ſo was *Peter*, who got nothing by it, but in the Lord, his Spirit can ſtrengthen, can raiſe, can confirme you.

Ver. 11. *Put you on the whole Armour of God*; God is able to preſerve you, but hee will doe it by your fighting, and

and your Armour muſt be ſutable to the hand that wields it, which is the Spirit of God in you, and the enemy it conflicts with, which is the Divell: Againe, it muſt be *the whole Armour*, if you want any one piece, that place will be expoſed to danger, alſo, *All*, for offence, and defence, that you may ſave your ſelf by deſtroying your enemy, *that yee may bee able to ſtand againſt the wiles of the Divell*, that is, that yee may hold your ground though you ſhould receive wounds, and thruſts yet that you may not give way, as ver. 13. *that yee may withſtand in the evill day*; The day of temptation is an evill day, a day of trouble, a day of tryall, and often in reſpect of the event, *evill*, therefore *deliver us from evill: And having done all to ſtand*, that is, if you doe all in this fight God commaunds you, and omit nothing, by the vertue of God, you will ſtand, but there is no dallying with ſuch an enemy, your ſtanding muſt be a fruit and reſult of doing all.

The wiles of the Divell; the word is *Methods*, that is, the divell like a cunning fencer hath his faints, knowes how to take his advantages, and like a great commaunder hath his ſtratagemes, by which hee doth as much as by fine force, and theſe are well laid, there is a Method in them to make the worke the ſurer, one thing depends upon another, and all contribute to make the reſult firme.

For wee wraſtle, that is, *de conflictu, eſt ſermo, non de ludo*, we ſpeake of conflicts, not of play, or ſport; *not againſt Fleſh and Blood*, that is, that which wee have onely in our eye is fleſh and blood, wicked men that wounds us and perſecute us, where note, that God calls all wicked men, all the enemies of his Church, but *fleſh and blood*; now they are the moſt periſhable things when God will blowe upon them, *for all fleſh is graſſe*; though the

enemies be never ſo great and mighty, they are but as graſſe and ſtubble.

Or ſecondly *fleſh and blood*, by which may be underſtood your carnall luſts, the concupiſcence of the fleſh, and the boyling and ebullition of the blood to anger, and all paſſions, it is not ſo much, or it is not eſpecially againſt theſe you wreſtle, but rather againſt him that acts them, and makes uſe of them to your ruine and diſ-advantage, which is the divell, and this hee may perhaps ſpeake againſt the opinion of the Heathen, who underſtood not the operation of the divell, but thought all our conflicts was againſt internall paſſions.

But againſt Principalities, hee ſeemes to deſcribe the divels heere which are our enemies, firſt from the principality of their nature, by which the eminency and raiſednes of their nature in reſpect of this viſible world is ſet forth, that as the ſtate of Princes differ eminently from other men, ſo the nature of divells, as Princes, excells the nature of men and of all viſible things.

Againſt Powers; hee calls them *Powers* ſimply without any addition to ſhewe the eminency of their power, aſwell as of their natures, that as they have a nature, farre above fleſh and blood, fitted for great things, ſo they have a power ſutable and fitted to act this nature, as may be ſeene by their effects, both upon us and upon the world, though wee are not ſo to judge of their power as the *Manichees*, who feigned two ſupreame powers a good and a bad; which conflicted perpetually each with other, for their power falls as farre below Gods, as it is above us, and infinitely more.

Againſt the Rulers of the darkneſſe of this world: Heere the Divels are deſcribed from the univerſall dominion they have in this world; they are called *the Rulers of the darkneſſe of this world*, to ſhewe what the Divell is converſant about,

about, all his worke is to bring in darknes, and to ſhewe principally the ſeate of his Empire: Hee is not the ruler of the world, that is *Gods Territory*, but of the darknes of this world, the children of darknes; though hee ceaſeth not to interpoſe, and excerciſe rule, even over the children of light, and within the Saints, ſo farre as darknes poſſeſſeth them. It is alſo called *the darkneſſe of this world*, to ſhewe the terme of his Empire; it is but in this life, in another himſelfe ſhalbe ſubject to darknes, and eternall torments.

Againſt ſpirituall wickedneſſe in high places: *Beza* tranſlates it ſpirituall malices, the words are πνευματικὰ τῆς πονηρίας, the ſpirituallnes of evill and wickedneſſe, carnall wickedneſſes are inferiour to ſpirituall wickedneſſes, which occupieth the higheſt part of the ſoule, which poſſeſſes the underſtanding more, and are not laid out in carnall paſſions, and concupiſcences, ſo as the Divell hath a moſt excelling malice. Hee layes out himſelfe in the excerciſe of, and provoking us to the moſt ſpirituall wickedneſſes, though hee is in the other alſo, and labours to make even carnall ſins as much ſpirituall as is poſſible, by cauſing them to be acted againſt light, and againſt love and engagements.

In high places; the word is τοῖς ἐπουρανίοις: *Beza* tranſlates it, *in ſublimi*, on high, that is, in high places; your enemy hath the advantage ground, hee is on high, hee hath gained the hill, hee is in the aire, how mighty an advantage this is in a combate you knowe, but it ſignifies in *Heavenly*, as in the margent of your bookes, which may have relation aſwell to things as places, and then it ſhewes the things about which his malicious ſtudyes are converſant, that is to take all heavenly things from us, and to deprive us of what ever is heavenly. And now what ſay you to your Antagoniſt, heere is a dread-

full enemy formed already, you have heard fables of Giants, heere is a Gyant indeed, great in ſubtilty, excellent in nature, mighty in power, large in dominion, above all, eminent in ill and malice; wee are apt to feare onely, what wee ſee, but inviſible things are the beſt and worſt, they are the greateſt, as our originall ſin which wee ſee not but by its effects; and this great inviſible prince that caſts ſo many darts at us, the blowes of which wee feele, but conſider not the hand that gives them, whence comes all our miſcheife: I would ſet out this enemy a litle in his owne coulours, that wee may knowe him, and knowe how to deale with him, wee ſhall ſurely finde him as blacke as wee can paint him, the ignorance of our evills may cover them, but not relieve them; let us knowe him, and wee ſhall knowe how to deale with him, there is ſtrength and might in Ieſus Chriſt, God hath but raiſed him up as Pharoah to make his power knowne upon him, wee have weapons can reach him, and an arme ſtrong enough, but wee muſt arme our ſelves, but wee muſt uſe it, wee ſhall overcome, but wee muſt fight. Put on therefore a firme courage, for before all be done your enemy will appeare extreamely blacke, and dreadfull, and yet to comfort you, *greater is hee that is in you, then hee that is in the world.*

Now for a more perfect knowledge of this great enemy, wee will launch a litle into that comon place, of the nature of Angells, yet keeping neere the Scripture and not departing from our aſſured rule, the word of God, nor intending ſo large a compaſſe of diſcourſe as the thing will beare, though the knowledge of it is of very great uſe in many reſpects, but ſo farre forth as it may afford a full light, to the diſcourſe wee have undertaken.

1. And firſt, how excellent ſoever their nature is, that they are creatures, there is no queſtion, though Ariſtotle

Ariſtotle will needs have them eternall ſubſtances, a thing altogether derogatory to God, who onely is eternall, and therefore as the firſt cauſe, muſt needs be the former and maker of all other things: It is true that Moſes doth not particularly deſcribe their creation, accommodating himſelfe to the rudeneſſe, and ignorance of that time, in which hee writ, and therefore particularizes onely in viſible things.

But that they were created wee have cleare ſcripture for it, Coloſſ. 1. 16. *For by him were all things created, whether in heaven or earth, viſible or inviſible, whether they be Thrones or Dominions, or Principalities, or powers, all things were created by him and for him:* Wee ſhall not inſiſt heere upon the particuler titles, but you ſee heere creation of things in heaven, aſwell as in earth, and inviſible, aſwell as viſible, ſo Pſal. 148. 5. *Let them praiſe the name of the Lord, for hee commanded and they were created.* What was created? all that hee had named before, *the heavens and the Angells.* Hee begins with the firſt and moſt eminent peeces of creation: If you aſke when they were created? certainely not before the created matter of the viſible world, for Moſes ſaith, *In the beginning God created the heavens and the earth*; if they had bene therefore created before, there ſhould have bene a beginning of time, and working before that; beſides its ſaid God wrought all his workes in ſixe dayes, and reſted the ſeaventh. If you aſke what day they were created? in all likelyhood, the firſt day with the ſupreame heaven, in reſpect of the ſimilitude of their nature; they give alſo another reaſon Job. 38. 7. *When the morning ſtarres ſang together, and all the ſons of God ſhouted for joye*, becauſe they ſeeme there to applaud God in the workes of his creation: vizt, when the higheſt heavens and firſt matter was created, out of which other things was formed. 2. Theſe

2. 2. These excellent creatures are true substances, and doe really exist, contrary to the opinion of the *Saduces*, that denied *Angells* and *Spirits*, that is, that thought by the name of Angells was meant nothing but good or ill inspirations, or motions, or els the wonders and apparitions which were wrought by God; but nothing is more absurd then this for.

1. First they were created, therefore they were substances and not accidents in another subject.

2. 2. They are endowed with understanding and will, by virtue of which they were capable of sinning, and departing from the truth, of obeying, or standing out against God.

3. 3. From their office they appeare before God, they serve God, wee are commaunded to make them our Patternes, they come to us, admonish us of Gods will, they teach, protect and comfort us.

4. 4. From their apparitions and services, they appeared often to the Fathers, they wrastled with Iacob, eate with Abraham, carry the elect into Abrahams bosome, they gather the dead at the day of judgement, and wee shalbe like the Angells; also Christ was said not to take upon him the nature of Angells, and Paul chargeth Timothy before Christ and the elect Angells, and Christ is said to have a name given him above the Angells: Lastly to give a ground out of Philosophy, Aristotle saith that to the perfection of the world it is necessary that there should be three sorts of substances, invisible, visible, and partly invisible and partly visible, as if hee had hit (as indeed hee did) on Gods creation: The second are the heavens and elements, and compositions out of them, the last are Men, which have an invisible soule, and a visible body, and hold the middle, the first therefore must be the Angells:

Angells: If you aſke as an appendix to this, whether the Angells have bodies, or are altogether incorporall, it is a queſtion controverted betweene the Philoſophers, the Schoolmen, and the Fathers; the Platoniſte would have them have bodies, to which many of the Fathers adhere; Ariſtotle and the Schoolmen would have them altogether incorporall, the reaſons on both ſides are not unworthy conſidering, if one would amuſe themſelves in that, out of which the Scripture gives no iſſue, I will not trouble you with it, onely this, its ſafe to ſay, that they are not eſſences ſo ſimple as they are altogether uncapable of compoſition, it is onely proper to God to have his being and eſſence or ſubſtance the ſame; Angells are mutable, they conſiſt of an act which they are, and of a power into which they may be reduced, it is one thing in them to be ſimply, and another thing to be indued with underſtanding and will, to be and to be good, to be and to be wiſe, God onely is *I am*, uncapable of any change, as of any compoſition; To ſay God were an Angell, were a derogation, as to ſay hee were a body, unleſſe you ſhould meane by a body, a *ſubſtance*, as Tertullian did, and ſo called God a body, that is, a *ſubſtance*: But if they have any ſuch compoſition, as may be called a body, it is certainely of the greateſt fineneſſe and ſubtilty a ſpirituall body, and therefore not like to be of that groſſenes that either the aire is, or thoſe heavens that are framed out of the Chaos, but neerer the ſubſtance of the higheſt heavens, which ſeeme to have bene made at the ſame time: To conclude, it will be ſafe to ſay that in compariſon of God they are bodies, in compariſon of us they are pure and mighty Spirits. From this that hath bene ſaid in generall, of the nature of Angells, conſider by way of corrollary.

1. Firſt in that theſe bleſſed ſubſtances are creatures brought with you by God, out of the ſame wombe of nothing, and raiſed from that loweneſſe to the height and dignity they poſſeſſe, how great then is that God that can make and forme ſuch beings from nothing. Wee praiſe workemen that with all accommodations of inſtruments and matter can produce ſomething worth the looking on, but nothing and ſomething are all alike to God; Alſo hee can make of one lumpe a veſſell of honour, as eaſly as of diſhonour, if the workman be to be eſteemed by the worke; conſider theſe mighty pieces, and who made them, breake into an admiration and bleſſing of God, as David did Pſal. 104. 1. *Bleſſe the Lord, O my ſoule, O Lord my God thou art very great, cloathed with honour and Majeſty*, why hee was able to forme and create thoſe mighty things and among them the Angells, ver. 4. *Who maketh his Angells ſpirits, his Miniſters a flame of fire*, where (by the way) hee gives you their nature and office, for their nature they are ſpirits raiſed and excellent, for that office, they are miniſters.

2. 2. But ſecondly if God created them, then feare them not hee hath a hand over them ſtill, hee that bounds the ſea, will bound the divells, *They are reſerved in chaines*, as well to their effects, as to their *puniſhments*, they cannot breake looſe nor get beyond their Tedder: On the other ſide there are good ones amongſt them, which ſhalbe ordered to your advantage by this maker and creator of them, who mindes us as well as them, and mindes them for us, of which wee have a good pledge in Ieſus Chriſt, *Who tooke not on him the nature of Angells, but tooke on him the ſeed of Abraham*, our *nature* and ſurely all creatures ſhall ſubſerve to that compoſition of which God is a part.

3. If God created the Angells, feare no lowereſſe, God can raiſe you high enough in a minute, can you imagine almoſt greater termes of diſtance, then from nothing to an Angell, wee ſuffer many graduall changes in our bodies and ſoules, but God can raiſe us in a moment, if hee pleaſe, to the higheſt pitches of grace, or comfort, and proſperity. 3.

4. How great is that love to piece up with much care, and paines ſuch veſſells as wee are, who could in a moment caſt new ones of a better forme, and fill his houſe with Angells; but hee loves our tribe, and hath condiſcended to us, and done more for us then for the Angells. 4.

5. You ſee reaſon to conſider of the Angells not as inſpirations, motions, fanſyes, or phantaſmes, but as of reall ſubſtances, and exiſtences, mightie ſpirits, that in the frame of the world and order of nature come neereſt God, and poſſeſſe the next place to him, for ſo they are, and as ſuch are the immediate inſtruments of God, which have ever had much to doe with the ſonnes of men, though ſometimes in apparitions more ſutable to our nature, ſometimes in a more ſpirituall converſe, more agreeable to their owne nature, but ever they have bene beingh that have had and ſtill have, a great part to play, and therefore as the good Angells are of more uſe then wee conſider, ſo the evill (which is to our purpoſe eſpecially) are moſt powerfull and malignant ſubſtances, farre above the capacity of fleſh and blood, carrying themſelves rather as Princes and Powers, and Dominions, and being acted with the greateſt malice, are alwaies watching, alwaies tempting, alwaies obſerving, ever (if wee looke not to it) ruining and deſtroying us, warring with weapons ſutable to our complexions and luſts, betraying ſimple ſoules with 5.

their methods and wiles, ſo as without a great power of God, wee ſhall not be able to eſcape them: The not conſidering of this enemy gives him a mighty advantage, wee hope in ſome meaſure to unmaſke him.

Wee have conſidered two things already concerning the nature of Angells in generall, firſt that they are creatures, ſecondly that they are ſubſtances and have made uſe of both: Wee ſhall now conſider their mutability, or immutability.

And firſt wee ſay that as it is peculier to God onely to be without beginning, ſo it belongs to God onely to be without change, or ſhadowe of change, and that the Angells as creatures are reduceable to nothing, by the ſame hand that made them, ſo as though there be no paſſive principle in them, by which they may be called corruptible, or mortall, yet in reſpect of an active power of God, upon which their being and life depends, they may be called corruptible, and mortall, becauſe as it is in the power of the Creator that things are, ſo it is in the power of the Creator that they may not bee, yea ſo much they are in Gods hands, though the beſt pieces of nature, that if hee doe but withdrawe his hand, they all moulder to nothing, there neede no great activity be put forth, a meere ceaſing to uphold them is ſufficent to deſtroy them; but yet when yee ſpeake of changeable or corruptible, it muſt be underſtood of the next and intrinſicall cauſe, and not of the remote and outward cauſe, as men are not called the children of the *Sunne*, though *Sol & homo generat hominem*, but of their parents, ſo as the Angells may properly be called incorruptible and immortall, becauſe they are ſo by nature; I ſpeake not now of the changeableneſſe of their wills, but of their nature and ſubſtance, the reaſons are.

Firſt

Firſt becauſe the Angells are not produced out of the power of any matter as corporall ſubſtances, and the ſoules of beaſts, but are produced onely by the word of God, and therefore as they have no internall principle of being, ſo have they none of diſſolution, for there is the ſame reaſon of being, and not being. 1.

Secondly Angelicall natures as the ſoules alſo of men, are not compounded of matter & forme, but are ſimple formes and ſubſtances, ſubſiſting by themſelves; now all corruption, mortality, and death is by the ſeparation of the forme from the matter, as when the ſoule is ſeparated from the body, which is corruption, or death, or when the accidentall forme is ſeparated from the ſubject, as white from the wall, or health from the man, now what ever wants matter is incorruptible, becauſe there is no compoſition, and ſo no ſeparation; but the Scripture concludes this beſt in aſſimulating the ſtate of immortality in which wee ſhall be to the Angells; This is the third conſideration wee make of the nature of Angells, that they are immutable. 2.

Fourthly wee will conſider of the apparitions of Angells, of which wee heare ſo frequent mention in the Scriptures, and the conſideration whereof will proove ſo proper to our purpoſe. 4.

One manner of their appearings hath bene in dreames, another in viſions, the third in aſſumption of bodies, and that either of bodies formed of nothing, or of pre-exiſtant matter them formed, or poſſeſſing and acting naturall bodies already made.

Some have thought, there hath bene no aſſumption of bodies, but onely an appearance to the fancy and imagination; but that muſt needs be otherwiſe, for what ever is a ſubſtance which is not a body, nor hath a body naturally united, and yet is ſometime ſeene

with a bodily sight or vision must needs take up a body, and further this was not an imaginary and phantasticall apparition, because such an imagination is not seene by the sences without, but by the fancy within.

2. 2. An imaginative sight being onely within in the imagination consequently appeares to him onely, which so sees it, but that which is seene by the eyes, because it exists without and not within the minde, may be seene also of all others such apparitions, were of the Angells that appeared to Abraham, to Lott, and to the men of Sodome, who were seene by them, and indifferently by all.

Obj. But if you object to what end was this assumption of bodies, since the power of the Angells exceeds all bodily might (and this will not be unusefull to consider since it makes way to shew to what end they appeare and what they have done, and can doe for us and upon us, both the good and bad.)

Ans. The Angells assumed bodies for the manifesting themselves, not for the doing of their worke; but that they might familiarly speake with men, without their terrour and dread. *Aquinas* gives other reasons, that they might manifest the intelligible society and converse which men expect with them in another life; And in the old Testament that it was a certaine figurative declaration, that the word of God should take humane flesh, for all apparitions in the old Testament were in order to that apparition of the sonne of God in the flesh: If you aske mee what kinde of bodies they tooke, and whether they were true men or no, in taking humane shapes? Answ. First though they appeared in a humane shape, they were not true men, as Christ was a true man, because hee was personally and *hypostatically* united; but bodies were not united

united to the Angells, as to their forme, as the bodie is to the ſoule which is its forme, nor was the humane nature body and ſoule, united to the perſon of any Angell, but they tooke bodies to them as garments which they tooke up, and laid downe upon occaſion.

If you aſke of what thoſe bodies conſiſted? It is like ordinarily of ſome of the Elements, as of the ayre. And if you object that the ayre is improper to take figure or coulour, becauſe it is ſo thin and tranſparent? The anſwer is, that although the ayre remaining in its rarity doth not reteyne figure or coulour, yet when it is condenced and thickened, it will doe both as appeares in the clouds. Another way of appearing was in poſſeſſing ſome naturall body, ſo the divell entred into the ſerpent, and an Angell ſpake in Balams Aſſe; ſo you read often of men poſſeſſed with evill Angells, the men ſpake not, but the divell in them, the like may be ſaid often of the good.

Now if any ſhall aſke what becomes of thoſe bodies? *Qu.* The anſwer is, if they be created of nothing, they are *Anſ.* reduced into nothing, by the power of God; But if they be formed of pre-exiſtent matter, the worke being done for which they were taken up, they are reſolved againe into their Elements, or Principles, but if the bodies were naturall, reall and exiſtent before, they were left ſo againe, by the departing of the Angells, ſo was *Balams* aſſe and many bodies poſſeſt by the divells caſt out by Chriſt.

Another conſideration is whether the Angells having aſſumed thoſe bodies, did put forth acts of life, whether they ſpake and ſung, or eate and drunke, as they ſeemed to doe; this is handled with much controverſie, but it is certaine they did what they ſeemed to doe, as appeares by the plaine direct ſtory of Moſes con-

concerning the Angells, that appeared to Abraham, and others, and this is aſſur'd that what ever the Angells appeared to have, or doe, that they had, & did, for they never deceived your ſences, their coulour, their ſhape, their eating, their drinking, their ſpeaking was what it ſeemed to be, for the ſences are not deceived about their objects, if the diſtance be proportionable, and they no way diſtempered, for if the ſences are ordinarily capable of being deceived, then you may queſtion any thing, ſubjected to ſence, as whether the ſnow be whit, &c. Now all this they did, not by vertue of an internall forme, but an Angelicall power, quickening and mooving the body they acted; and it is obſervable, that when the Angells would hide their natures, that they might converſe more familiarly with men, they would eate, and drinke, and ſpeake; But when they would be acknowledged for Angells, then they denied to eate meate, as Iudges 6. in the ſtory of *Gedion*, and of *Sampſon*, Iudges 13. If you aſke what became of the meate they eate, for their aſſumed bodies needed no nouriſhment? I would aſke you what became of their bodies, their meate aſwell as their bodies was reduced into nothing, or the preexiſtent Elements, of which they conſiſted, as that which Chriſt eate after his reſurrection.

Qu. There is one queſtion more in this ſubject, with which I will end, and that is; Why the Angells make not their operations now, as formerly they have done?

Anſ. The heathen who were ignorant of the wayes of God, aſcribe this to the ſins of men, that God being now diſpleaſed with them, hath no more minde to converſe with them; But the reaſon is quite otherwiſe, becauſe as God would be worſhipped in ſpirit and truth,

truth, ſo hee would have us walke in the ſpirit, and converſe more with the ſpirit then formerly, and Chriſt being now in the fleſh, and in heaven, hee would have us live, by the faith of him, and a greater meaſure of the ſpirit being now given, hee would have us converſe with the ſpirit, and theſe ſpirits, in a more inviſible way: As alſo the Church being now confirmed by God, needs not thoſe viſible, and ſenſible confirmations, as formerly, which is the reaſon alſo of the ceaſing of miracles, they were appropriated to the laying of fondations, both of the law and the Goſpell, we walke now in the vertue of theſe apparitions, which were of old and in the power of theſe miracles, and beſides wee have faith enableing us to converſe with the Angells in a way more ſpirituall: So much for the apparition of Angells.

Coral. 1. Firſt from the immutability of the Angells, you ſee the reaſon of their indurance, nothing can deſtroy them, but God immediately, and God will not, the ſame reaſon is for the ſoules of men, for they as the Angells are not produced out of matter, are not compounded of matter and forme, but are pure ſubſtances, created and infuſed by God immediately, and ſo not ſubject to corruption: And for glorified bodies, when they ſhall have put on a celeſtiall forme, *this corruptible ſhall have put on incorruption*, this paſſive principle by which they are corruptible ſhalbe deſtroyed, they will then be in the ſame condition of the Angells, uncapable of fadeing or alteration.

From the apparition of Angells, ſee the care that God hath had of his Church in all times, *Hee hath not left himſelf without witneſſe to the world, in that hee gave them raine and fruitfull ſeaſons*, nor to his people, for hee hath given them the apparitions of Angells and inviſible ſubſtances.

2. Secondly, learne the dignity of ſaints that have had the Angells to be their miniſters, and ſo farre as to humble and debaſe themſelves to take up ſhapes, that were not their owne, Heb. 1, 14. *Are they not all miniſtring ſpirits, &c.*

3. Thirdly, conſider the meaneneſſe of mans nature in reſpect of the Angelicall, wee cannot beare apparitions ſcarce in our owne ſhape, but out of it in any higher wee are confounded.

4. Fourthly, ſee the bleſſedneſſe of our conditions, wee ſhall be as the Angells, as little depending on Elements and outward things, the more wee can frame our ſelves to this independency of living now, the more raiſed wee are, it is good to have our happines in few things, and to be eaſily able to quit the reſt.

5. Fiftly, admire not bodily beauty, you ſee an Angell which is a creature, but one degree above us can frame beautifull ſhapes, which ſhall be acted and moved and within a while comes to nothing, and this beauty of our bodies, this Elementary beauty, this mixture of whit and red, is almoſt as periſhing, a little blaſt of ſicknes, a little undue commotion of the humours renders it alſo nothing.

6. Sixtly, ſee the great love of the ſon of God in his apparition, who though above Angells, as being their creatour, Coll. 1. 16. *Though hee were God bleſſed for ever*, yet did not abhorre our nature, but as hee tooke our nature and not that of the Angells, ſo hee tooke it up indeed, not in ſhewe, as the Angells who troubled not themſelves, with the heavineſſe, indiſpoſition, and vildeneſſe of our bodies, but Chriſt ſo tooke our nature, as he ſubjected himſelfe to all our naturall infirmities, and to have as wee, a vilde body.

7. Seaventhly, by the frequency of the former apparitions

tions of the Angells, you may know they are not idle now, although wee living by faith have not ſuch a viſible converſe with them as formerly, but as miracles are ceaſed, ſo are their appearings ſeaſed, but not their workings though their converſe be not ſo ſencible, yet it is as reall: But of that in another place.

So as the fifth thing will be to conſider about the adminiſtrations of Angells to us, and the deputations they have from God concerning us.

And firſt, wee muſt know that the doctrine of the Angell Gardians hath bene exceeding antient, not onely amongſt the Chriſtians, but the heathens alſo, who drew much of their knowledge from the Scripture, and they thought that every man had his Angell, which was his *Genius*, hence are thoſe phraſes, *Invitâ Minervâ, & contra genui facere*, that when their Angell or *Genius* inſpired them one way, they would do acts notwithſtanding contrary to ſuch inſpirations, and to their *Genius*. 1.

Secondly, ſome, not onely Philoſophers, but Chriſtians have thought that every man good and bad, was under the guidance of a good Angell, which to the reprobate was an aggravation of their ſinnes, but it is cleare that the tutelage of the good Angells, belongs onely to the elect for ſo it is, Heb. 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter to them who ſhall be heires of ſalvation?* Excluſively, that is, to them and no others. Els hee would not have made it a priviledge, and prerogative to the ſaints, but given it in common rather amongſt men. So Pſal. 91. 11. *Hee ſhall give his Angells charge over thee*, but to whome? ver. 9. *thoſe which make the Lord their refuge*, ſo that it is cleare, for them and for no others. 2.

And it doth not hinder, that this was ſpoken imme-

diately to Christ, for so are all the promises which concerne the elect, they are made, and made good first to Christ, and from him as a head they discend to his members.

3. A third consideration will be, whether every elect person hath a particular Angell deputed for him, or whether all indifferently serve all: Not to trouble you with the dispute, some incline rather to the negative, because they thinke it is a derogation to the goodnes of God to his people, who gives them the heavenly host amongst them and to them all, for their use and protection, but neither doth this satisfy mee, nor their answere to the places alleadged, for the former opinion, but before wee proceed further I affirme:

That it is probable that every elect hath his proper and peculiar Angell deputed as his keeper and companion, yet so as extraordinarily many may be sent to his ayde, for proofe of this Math. 18. 10. *Take heed that you despise not one of these little ones, for in heaven their Angells doe alwayes behold the face of my Father which is in heaven.* Wherein seemes to beheld out plainely the particular guardian-ship of Angells, for hee saith, *their Angells*, that is, their particular Angells, els hee might have said the Angells, which are not onely their Angells, but the Angells of all the elect with them, so as hee seemes to have meant their particular Angells which were deputed to them as tutors and keepers, which because it was a thing so honorable to them, they ought not to be dispised; the *Antients* were of this opinion; and therefore Ierome sayes upon this place; It is a great dignity of soules that every one from his nativity hath an Angell delegated for his keeper. Also Acts 12. 15. when the company with one accord affirmed that it was Peters Angell, that knocked, as a thing

thing notorious amongſt them that men had their particular Angell guardians; And from this opinion amongſt the Iewes aroſe that received and common opinion among the heathen, that every one had his Angell or *Genius:* Now no man affirmes or need affirme that upon occaſion there are not more then one deputed to the ſervice of an elect man (which may ſatiſfie them of the other opinion) for many Angells carried Lazarus into Abrahams boſome, and the Angell of God rejoyce over one ſinner that repents: Beſides more Angells then one brought Lott out of Sodome. As for the anſwere out of that place of Peter, that it might be one of his Angells, that lookes like an evaſion, nor ſeemes it any derogation, but an honour to the ſaints to have their particular Angells, ſo as wee doe not limit them to one, in all caſes; About this there are ſome other queſtions mooved; As when this Angell Guardian begins his charge, whether when the child is borne, or baptized, or afterwards. There is no reaſon why the beginning ſhould depend upon Baptiſme or any ordinance; for the other if one would argue it there might be more queſtion, I ſhould rather thinke that the Angells begins the execution of his charge, aſſoone as the ſoule is infuſed, for though the child be a part of the mother, yet it hath a diſtinct being of his owne, and is a perſon conſiſting of ſoule and body: Againe ſome conſider whether the Angell keepers doe ever leave men or no with whoſe Guardianſhip they are be truſted? Certainely never totally, for as our adverſary the divell goes about ſeeking whom hee may deſtroy, ſo our Angells intend their worke, of preſerving and keeping with all diligence; But as God leaves us that affliction or ſin may follow: So may the Angells of God alſo, which are his meſſengers and

miniſters, they may withdrawe for a time of affliction and the like, and returne againe for our advantage: for the keeping of the Angells is nothing els, but a certaine execution of Divine providence concerning us; Now God never leaves us, therefore not the Angells, But they are often with us as Phiſitians are with thoſe who have filthy ulcers, they ſtop their noſes, & adminiſter the medicine, ſo doe they, our vanity & ſins extreamely offend them, as it doth God, yet their obedience to God and Love to us, keepes them ſteddily to us, though in our ill waies, wee are no waies pleaſant to them, but *They ſhall alwayes beare us in their armes*, as Pſal. 91. that no evill befall us.

Qu. The next Queſtion as an Appendix of this is, whether Provinces, or Communities have their Angell Guardians or no: It is very probable they have, as men their particular guardians, and yet the concurrence and aſſiſtance of more as they need, that place of the 10. of *Daniel* is famous where mention is made of the Prince of the Kingdome of Perſia, and of the Prince of Grecia, and of Michael their Prince ver. 20. 21. and ver. 13. *The Prince of the Kingdome of Perſia withſtood him, but Michael their Prince came to helpe him:* Upon this place ſo cleare Ierome, and all expoſitours agree, that there are Angells deputed to the care and protection of *Provinces* & *Countries*, ſome other places are brought, but this cleare one ſhall ſuffice; The ſame reaſon alſo might be given for Churches which are Communities very deare unto God; The fathers were of that minde, and many bring thoſe places of the *Revelation* to the Angell of particular Churches, as of *Epheſus*, *&c.* which they underſtood of the Angell Guardian; I will not diſpute that, but that place of 1. Cor. 11. 10. might mee thinkes as probably be urged, where the women were to have power

power over their Heads, becauſe of the Angells, in which place certainly the *Angells*, not the Miniſters, are meant. And me thinkes it is *pro ratio* or an argument rather from the leſſer to the greater, God doth take care for oxen, ſaith Paul, then much more for Miniſters; So doth God give ſuch honour to *Provinces*, then much more to Churches, which are Communities much dearer to him, but I ſhall not enlarge this now particularly.

Wee will now ſpeake of the reaſons, why God uſeth this miniſtry of Angells towards us.

If you aſke in generall why God uſeth the miniſtry of Angells? It is for his owne glory, hee hath creatures about him fit for his ſervice, *Dan.* 7. 10. there is a brave Court, *Thouſand, Thouſands miniſter unto him, and ten thouſand times, ten thouſand ſtand before him.* *Qu.*

But if you aſke, why God uſeth this Miniſtration and Guardianſhip of Angells, towards us? *Qu.*

Hee doth it firſt to preſerve that Eutaxy that good order, which hee hath put into things, as thicker bodies, and more inferiour are managed by more ſubtile and powerfull; So the Bodies of the Beaſts by a ſpirit of life, and irrationall ſpirits by rationall, as Men governe Beaſts, ſo by the ſame reaſon of proportion, the Angells which are inviſible ſpirits, and are all ſpirits, have an influence upon men, which are partly ſpirits and partly bodies. Thus the Fathers, all viſible things are moderatedly inviſible, which what can it be els under God, ſay they, but the Angells and ſpirits of juſt men, becauſe things muſt be governed by that which is higher and purer then it ſelf; So that as God in reſpect of the earth and fruits of it, places the Heavens next him, *I will heare the Heavens*; So in this ſubordination, Angells comes next to have an influence upon rationall creatures. *Anſ.* 1.

Secondly,

2. Secondly, God doth it for our very great comfort and conſolation, what a happines is it that a haire of our heads *cannot fall to the ground without* Gods notice, that *they are all numbred*, *that God knowes and mindes all our wayes*; but now when God ſhall raiſe up ſuch powers for us, when wee ſee the chariots and horſes, this addes to our courage and aſſurance as it did to Iacobs, God *hath ſaid hee will never leave us, nor forſake us*: But when wee ſee corne and wine, when wee ſee him compaſſing us about with meanes ſutable to our neceſſities, this confirmes us, as being a helpe proportionable to our neede, wee ſee our good and our deſires, not onely in the remote cauſe, but in the next and immediate. God hath formed the Angells, for the effecting many great workes about us and upon us, though wee little conſider it; now when wee ſee mighty creatures, fitted for thoſe ſervices, wee ought to have ſtrong conſolation, but the Angells are framed miniſtering ſpirits, Heb. 1, 14. God indeed doth all things, yet hee ſpeakes by men, and teacheth alſo by his ſpirit, & there is a forme above men, Angells, which hee uſeth alſo, they *beare us in their armes, and pitch their tents about us*, and doe much for us.

3. Thirdly God uſeth the Angells for their good and honour, whom hee vonchſafeth to uſe as fellow-workemen with himſelfe and his ſon; this was Pauls honour that hee wrought together with God; Now the Angells which are deare to God are uſed in great imployments, as God is wont to ſerve himſelf of thoſe hee loves to ſome imployment or other.

4. Fourthly that there may a love and acquaintance grow betweene us and the Angells, with whom wee muſt live for ever, and whom wee muſt be like: Now love growes by mutuall offices, as is ſeene in the love of mothers to their children, which increaſe by foſtering and tending on them.

Its

Its good to be a Saint, that yee may have the tutelage of Angells, *This honour have all the ſaints*, and none but they. *Corol.* 1.

The wicked have no Angells to looke to them, to take care of them particularly, though they may fall perhaps under ſome generall charge and care, as they doe alſo of God, that they may be preſerved to their condition. God takes care of them ſo farre, and ſo may the Angells, but they are properly Guardians and miniſtering ſpirits to the ſaints, they are particularly miniſtering ſpirits *to the heirs of ſalvation.*

Its good to be a Church for the ſame reaſon, there being to Churches a ſuperadded deputation to that of Saints, for to Churches alſo Angells ſeeme to be deſtined, to which purpoſe that place mentioned before is not inconſiderable, 1 Cor. 11. 10. *becauſe of the Angells*, on which place Peter Martyr ſayes, wee ought to thinke that they have a care of our Churches aſwell as of the Iewes, for ſayes hee, it is ſaid Dan. 12. that Michael the Prince ſtood for the children of Iſrael, and that this place is meant of the Angells and not of the Miniſters, you have alſo the authority of Calvin, who obſerves the word Angell is never appropriated to Miniſters, without ſome addition, as *to the Angell of Epheſus, &c.* beſides 2.

There would have bene more reaſon to have ſaid, that the women ſhould have had power of their heads in reſpect of their huſbandes, or the whole congregation, then the Miniſters onely, and to improove this further, let this conſideration worke upon you, leaſt the Angells be provoked to withdraw, as I told you they would, this is common to Churches and Chriſtians both, for as the holy Angells rejoyce at the converſion of a ſinner, and in our right order, ſo

they are offended and chaſtice according to their commiſſion given them from God, when wee doe otherwiſe.

3. Thirdly that ſince the happines of theſe bleſſed Angells lies in working as it doth, for it was given as one reaſon of their charge, *that they might worke with him*, ſo ours alſo, and though the ſervices wee are imployed in may ſeeme much belowe us, yet if they be Gods, and in reference to that order hee ſets in the world and much more, if they be in order to the ſaints and their good and advancement, then be not aſhamed of the ſervices which Angells performe, and be not weary of working which is the beſt improvement of the holy Angells.

4. Fourthly let us ſo walke both as Chriſtians and members of Churches, that the Angells may diſcharge themſelves of their worke with joy and not with griefe, for that will be unprofitable for us.

Thus you ſee in generall their charge you are fairly weited on, you have particular Angell Guardians, and in caſe of need you may have whole legions.

Next wee will come to conſider of their power over our bodies and mindes, where it will be requiſite to conſider firſt of the knowledge they have of things, after of the excerciſe of their power, and then proceed to the evill workings of the evill Angells, which is that principally intended.

Wee have already made this corrolary, that wee ſhould ſo walke as the Angells might diſcharge themſelves with joy at the laſt day; But that which ſeemes to be the proper uſe of the foregoeing point, is, that wee ſhould leade heere Angelicall lives, if the Angells guard us and accompany us, wee ſhould favour of their converſe: Men are knowne by their company, they

they are not idle attendants, ſuch as great men have for a parade and a ſhew, nor is their ſpeciall influence upon our outward man, as wee ſhall ſhew hereafter, mee thinkes wee ſhould not keepe ſuch company in vaine, but ſhould ſavour of a ſpirituall abſtracted communion, that as they tooke bodies to themſelves in their apparitions, not for any pleaſure they had in them, but for our need; ſo wee ſhould uſe outward and bodily things for the needs of the bodies, and ſhould pleaſe our ſpirits and the good Angells with whom wee converſe, and who are about us, by gaining ground, as much of the fleſh and corruption as is poſſible, and bring the body as neere as may bee into a ſpirituall frame by poſſeſſing it in ſanctification and honour, and by making it ſerviceable to our minde, uſing it, and not being uſed and commaunded by it; This will gratify the good Angells which the Scripture expects at our hands, 1. Cor. 11. 10. But this onely by way of addition to what was ſaid before.

That wee have next to ſpeake of, is the power of the Angells, then, how it is excerciſed and put forth towards us.

And becauſe a great peece of their abilitie lies in their knowledge, wee will conſider that:

That they are indued with an excellent knowledge, as being the higheſt of all intellectuall creatures, is without all queſtion, and will appeare in conſidering what their knowledge is.

And firſt Auſten and the ſchool-men, which follow him, give unto the Angells a knowledge which they call *Cognitio matutina & veſpertina*, a morning and evening knowledge, or a day or a night knowledge. 1.

They call that the morning knowledge, which reſpects the things in its cauſe, and that the evening

knowledge which reſpects the things in its effects, the one is a cleare knowledge, the other obſcure.

So as the morning or cleare knowledge is, that by which the Angells ſee all things in the warde, that is in the ſunne by whom they were created; The evening or darke knowledge, is that by which they ſee the ſame things in themſelves or in their owne natures.

As the knowledge of a line or circle, by a Mathematicus deſcription, is a right knowledge in the beauty and proportion of it, but the knowledge of it as made in the duſt, is to know it with many imperfections.

But the knowledge of the Angells may be diſtinguiſh't either into a naturall knowledge, of which in a great meaſure the good and ill were partakers, for ſo it is ſaid, that ſome ſtood in the truth, and others fell from the truth, Joh. 8. 44. *Hee was a murtherer from the beginning, and abode not in the truth.* Therefore there was a truth and knowledge which ſome adhered to and ſome not.

2. The ſecond is by revelation, ſo to the Angell in Daniel was revealed the miſtery of the 70 weekes, ſo the Angell revealed to Iohn the things hee knew not before, and of ſuch things are they the meſſengers to the ſonnes of men.

3. A third is by experience, ſo they ſee the manifold wiſedome of God in the Church, and this is of great uſe to the good, and evill Angells, for the ſame way men have to grow wiſe they have alſo.

4. A fourth is a ſupernaturall knowledge, with which the elect Angells were indued, not in the creation, for then it would have bene a naturall knowledge, but afterwards: And this anſwers a great objection, why ſome Angells ſtood and ſome fell, when as they all

ſawe

ſawe God; and, I have formerly in another diſcourſe affirmed, that when wee ſhall ſee God face to face, it will be impoſſible to ſinne, or to turne away from that viſion. The truth is, the reprobate Angells never ſaw God, as the elect did, for the will of the good Angells would never have bene firmer, if their underſtanding had not bene other wiſe enlightened, for it is the light of the underſtanding that hath the great influence upon the will, as wee ſee, ſo wee effect and moove. Now of the elect Angells it is ſaid, *that they alwayes behold the face of the Father*, which of the reprobate is not ſaid; now yee know what it is to ſee God face to face, that is, to ſee him evidently, clearely, as hee is to be ſeene, without a ſtraitened and modificated viſion, which is the great happines of men: You ſee now what kinde of knowledge the Angells have, the laſt of which, namely ſupernaturall, was peculiar to the elect Angells, and ſtood them in ſuch ſteade as it kept them from falling away, when others fell to their owne perdition.

If you aſke mee how, or in what manner the Angells know? Wee muſt conſider, how wee our ſelves know, wee know a thing as wee ſee it, for the eye of the body hath a kinde of reſemblance to the eye of the minde, now to ſeeing there is required firſt a power of ſeeing in the eye. Secondly a light through which wee ſee, if the eye be blinde, or there be a hurt or wound in it, that there be not a facultie of ſeeing, you ſee not though you have light, and there muſt be light aſwell as an eye, or you ſee not neither. Thirdly the ſpecies or image of the thing you ſee, this altogether makes viſion; So in the underſtanding there is in like manner the power of the underſtanding, by which wee are made able to judge, then a light by which the minde is enlightened to perceive its object, and then the ſpecies

or image of the thing, out of the understanding, by which the thing is made present to the understanding. The two first are common to us with the Angells, to wit, the power of knowing, and the light by which wee know, they know more, but the way is the same. The question is onely of the last whether they understand as wee, by species or images received from things or otherwise; It is certaine they know not all things by their owne essence, as God doth, for God containes all things in himselfe, and is himselfe the likenes and copie of all other things, and therefore knowing himselfe as hee doth most perfectly, hee knowes every thing, els of which hee is the copie: Somethings they know by their owne essence, as the eye sees the light by it self, not by any image of it; so the Angells know themselves, by their owne essence, but of things without them, they know them by species, and representations not which they take of from the things, but such as are put into them, by God; Wee take of the image of God first by our outward sences, as the eye takes of the image, of what ever it sees, then by our fancy, and lastly wee forme a kinde of intelligible species sutable and proportionable to the things wee would know: But the Angells, which have not either outward or inward sences, have not this way of knowing things, and therefore know them by species put into them by God.

One thing more is considerable, that is, whether the Angells know by reasoning and dividing and compounding as wee know, by drawing consequences, from principles already acknowledged.

It is certaine they apprehend things quickly, as appeares by the comparison of a learned and wise man, with

with one who is not; give a wiſe man any ground or principle, hee will make out of that many concluſions: So in matters of numbring and account; an accountant will tell you that in a quarter of an hower, that another would be a day about. And though they doe know things by the effects, and by reaſoning, yet it is with that quickneſſe and certainty, that our greateſt underſtanding is darkneſſe to it.

Another queſtion is whether the Angells know particular things, and what ever is done heere?

First, it is granted that they know one another ſo as there is no Angell in heaven, which is not knowne by his fellow; Without which they would not enjoy one another, and ſo not be leſſe happy: Even as wee ſhall know the enumerable company of Angells, and the ſpirits of juſt men, nor is there any Divell in the ayre, or ſeas, or under the earth, which the good Angells know not, for how could they els reſiſt them, on our behalfe. 1.

Secondly, it muſt needs be granted that the good Angells know not onely the ſeverall kindes and ſpecies of things, the humane nature, and all the kindes of creatures in heaven, and earth, and ſea, with their properties and natures perfectly and exactly, (for men in a great part know theſe things, how much more powers ſo much ſuperiour) but alſo they know particular things, that as God knowes all things by one image and likenes, which is his eſſence, (which is the efficient, finall and exemplary cauſe of all things,) ſo the Angells by thoſe many univerſall ſpecies, which are put into them by God, know not onely univerſall, but ſingular and particular things, for as any thing is more raiſed, and excellent, ſo it hath its ſtrength and power more united, and is more efficatious, and therefore 2.

fore with their understanding onely by the universall species of things put into them by God, they know those things, which men take in, by their many sences, outward and inward, to wit, particular and singular things.

But now whether the Angells know all the particular actions, what ever is done, said, or suffered, is more questionable; Of those committed to their charge there is no question, but to affirme so of all, and all at once, were to intrench to much upon Gods priviledge, to whom and to no other all things are open, and naked, there is to much of infinity in that.

As for our thoughts, affections, and desires, they know them either by revelation, or externall signes. For God is onely the searcher of the hearts, *Thou onely knowest the hearts of the children of men.* But they are extreamely ingenious in guessing, if Phisitians, by the pulse and temper can tell your affections and passions, as that you are in love or take care, if a wise man, or an acquaintance can do any thing this way, they much more.

Corol. 1. First observe that in this vast compasse of the Angells knowledge, and the severall kindes of it, it was supernaturall knowledge that stood them in the greatest stead, the other perished with them, it was the beholding of the face of God, that filled them and possest them, that tied them fast to God, that wrought effectually upon their wills, the other Angells that had all the other sorts of knowledge in the largest compasse of it, carried it to hell with them, and the same difference of naturall and supernaturall light, is seene amongst us every day; why doe the poore receive the Gospell and Christ, *in whom are hid all the treasures of wisedome and knowledge*, when the wise and knowing

knowing men caſt it far from them; Its certain this is the greateſt wiſedome in the world to take Chriſt, to make ſure of another life, this is wiſdome, and every other thing in compariſon, is folly; but whence hath this poore man wiſdome and others not; but becauſe they ſee nothing of God after a ſupernaturall way, they ſee God in a proportion, as the divells ſaw God before the fall; there wants life, there wants fire, there wants a touch in what ever they ſee, that would improove all, that would render all the reſt efficatious: The ſame ſermon that ſpeakes to the reaſon onely of one man, ſpeakes to the heart and conſcience of another: It is a goodly picture to others, but it wants life, they looke upon it with pleaſure, but they will never fall in love with it; They will never eſpouſe it, or as wee told you, they ſee the circle in the duſt, but the beauty and proportion, which is the tempting thing, that they ſee not; Pray therefore for ſupernaturall light, that will improove all the reſt, and all the reſt without it, will but helpe to render you inexcuſable, and ſo leave you.

Secondly, ſee the ground of the firmeneſſe of your condition in the next life, you ſhall be as the good Angells, you ſhall ſee the face of God, and then you are ſure, your eyes nor hearts can never turne away from that viſion. 2.

Thirdly, yee ſhall know what they know, and as they know it, whence you ſee what raiſedned of your conditions will bee. 3.

Fourthly, ſee how exceedingly you are expoſed to the knowledge of the Angells. 4.

Now having conſidered of the knowledge of the good Angells, in which a great part of their ability lies, wee come to ſpeake of their power, and firſt upon corporall things.

It is certain they can doe any thing which nature can doe, either mediately or immediately; for example, They can moove the heavens, they cannot make them ſtand ſtill, for that is againſt nature, they can kill men, but they cannot raiſe them from the dead.

Miracles they cannot worke unleſſe as Gods inſtruments, as in the mooving of the water in the poole of *Betheſda*, and gathering together of the dead at the day of judgement.

God onely doth wonderfull things: Now a miracle is not that which is againſt the order of ſome particular nature, for then the flinging of a ſtone upwards were a miracle, but that is a miracle which is againſt the order of nature in generall, as if a ſtone of it ſelf ſhould moove upward, without any force or draweing.

So as the dividing of the Red-ſea was a miracle, and attributed to God onely, but the killing of the firſt-borne was none, and therefore attributed to an Angell; So the ſtanding ſtill of the Sun was aſcribed to God: But the victory they got Ioſhua 5. 15. to the Angell.

Againe, they doe ſome things immediately, as the killing of the whole army of Senacherib, and bringing Peter and the Apoſtles out of priſon. So they can moove all corporall things almoſt in an inſtant; they can ſtirre tempeſts; moove waters and windes, but other things they cannot doe immediately; as generation, &c. Nor can they do any thing as God, properly in an inſtant, and at their becke, as God and Chriſt, but either by locall motion or naturall medimus, though with an inconceiveable dexterity, and quicknes.

Laſtly all this power is ſubjected to the will of God, for ſo yee have it, *Bleſſe the Lord all yee Angells which are mighty*

mighty in ſtrength, which do his will, Pſal. 103. ſo *Thy will be done in earth as it is in heaven*, that is, as it is done by the Angells; So God ſent his Angell and delivered Peter, Acts 12. 17. ſo ſaith Chriſt, *Could I not have aſked my Father, and hee would give mee 12 Legions of Angells?* For their power over us, over our bodies, it is the ſame which they have over other things bodily. As for our outward ſences they have great power over them, and that either by forming new objects, ſo in the 2. Kings 7. 6. *The Lord cauſed a ſound of many horſes to be heard*, by the army of the King of Aſſiria, which put them to flight. So the Angells tooke fiery bodies, 2. Kings 6. 17. *The mountaines were full of horſes and chariots of fire.*

Againe, they can make ſuch a commotion of the humours, within our bodies, that many things may appeare without which are not; They can alſo ſhut up the ſences, as to the men of Sodome, Gen. 14. who were ſtrucke with blindeneſſe.

As for the internall ſences, to wit, the fancy and imagination, they have alſo a great power over them, as appeares by their appearing in dreames and viſions; for in ſleepe, our externall ſences are ſo bound up, as wee diſcerne nothing by them; now wee being awake can by an act of our owne wills ſtirre up the memory of things and provoke our fancies, to the apprehenſion of things paſt. An Angell therefore can doe this much more, for what an inferiour power can doe, that a ſuperiour can much more doe. Doe wee not ſee impreſſions in our fancy of things wee thought wee had altogether forgotten, which certainely is done by the Angells good and bad, which can make compoſitions of what they finde there, they cannot put in new ones, but worke upon what matter they finde.

As for their power over our underſtandings, and wills this to mee is evident, that the great workes they have to doe upon us, is upon the inward man, and that being miniſtering ſpirits, their miniſtration is ſpirituall, and as the Divells, who though they doe ſome things to our bodies, doe ever infect our ſpirits; ſo the good Angells much rather apply themſelves in their miniſtrations to our ſpirits, but to ſhew how they can operate upon our underſtandings and wills, wee will firſt lay this downe.

That God can onely, effectually enlighten the underſtanding, and determine the will, hee can bend and turne, and forme it, which way hee pleaſeth; But the Angells can ſpeake alſo, to thoſe pure ſpirituall parts, & their ſpeaking carries a power with it, though God onely determine: Firſt as one man teacheth another, ſo the Angell ſpake to the bleſſed Virgin, by apparition, by voyce; Sometimes by voyce without apparition, ſometimes by writing, ſo to Balteſhazer by writing upon the wall, but they can inviſibly alſo enlighten us, as appeares plainely in dreames, for ſo they ſpake to Ioſeph in a dreame, Math. 1. and to many others; Now there is the ſame way and the ſame reaſon, of ſpeaking to us waking and ſleeping: To underſtand this, (and heerein the miniſtration of Angells to our ſpirits will appeare) wee muſt conceive firſt, that the phantaſmes of things, received by the outward ſences, are kept, and preſerved by the inward ſences, or its organ, and inſtrument, as the ſpecies of ſounds, of ſhapes, or what ever els: Secondly that theſe phantaſmes ſo kept, may be ſo mooved, by ſome extrinſecall thing, as they may move the fancy, and provoke it to repreſent and conceive more things and divers, which neither appeare, nor are at that time percei-

perceived, by any ſence, this appeares evidently; Wee can ſit in the darke, where wee heare and ſee nothing, and multiply a fancy in *infinitum*, by an act of our owne will: Alſo without our will, this often appeares, as in dreames. Now this inlarging, alteration and compoſition, muſt be by ſome motion of the ſubject in which theſe fancies are, as alſo by a certaine motion of our humours, and ſpirits. The fancy or imagination is ſtirred up to the making of various apprehenſions and repreſentations of things, this wee finde in dreames which follow often the temperature of the body, as appeares to every man, that hath in the leaſt obſerved himſelfe; Alſo in ſickneſſes, which altering the bodie and the humours, and ſo troubling the fancy, begets ſtrange fancies, and makes dreadfull, and fearefull repreſentations to us, ſometimes extreamely fooliſh, as that which falls out as it were by chance, and by an undue jumbling of things together; Now this know, as wee ſaide before, that what ever an inferiour power can doe, that a ſuperiour can much more doe, ſuch fancies as befalls us (as it were) by chance, as in dreames or ſicknes, by caſuall, inordinate, or naturall motion of the humours, that the Angells eſpecially the good can moſt orderly and moſt efficaciouſly move, becauſe they doe what they doe from will and counſell, and know exactly how the ſpirits and humours muſt be mooved, that the phantaſmes may be conveniently applied to ſome conceptions or apprehenſions, moſt accommodate and fitted for the knowledge, of what truth they would ſuggeſt.

Againe an Angell can remoove the impediments of apprehenſion, as it lies in any commotion or perturbation of the ſpirits, or the humours, an Angell can helpe it, and the impediment ſhall ceaſe, or if the organ

be to much intended, an Angell can in a great measure accommodate and believe it:

Now of how great moment this is, to the enlightening of our understandings, and mooving our wills, all men know, that have minded, that the understanding receives things by the mediation, first of the externall sences, then of the fancy, of which the memory is the treasurer, so as all comes in to us this way, so that to mee heere is the difference, betweene the converse of men and Angells, men can speake to our understandings by the mediation of our externall sences, Angells which are spirits goe a neer way to worke, and speake to the internall, first of all, making such compositions there, as the understanding presently takes of, and reades what is written; As on the other side, the understanding imprints much upon the fancy what it conceives, there is such a neere relation betweene the body and the minde. Besides this way of writing in our fancies, almost what they will, and so speaking to us, by which they represent objects to our understandings, and our wills which often take and moove us (as the objects of truth, or the appearance, hath a great power upon the understanding, and the object of good upon the will) besides this, they can moove those sensitive passions which are in us; Anger concupiscence, which often moove us to chuse, to command, to will, and like *Sophisters* deceive us with the coulour of good, as wee finde by experience, and see in Peter and David, and all the Saints.

Corol. 1. First consider how great a knowledge the Angells have of us, how great an advantage upon us, there is such a linke betweene the body, and the minde, that to be well acquainted with a mans outward actions, to have a perfect experience of a mans discourse and actions,

actions, is almoſt to know him all; But how many inward motions are there, which never come to the view, how much boyling of the blood, to luſt, to revenge, that never appeares in the face, that the Angells know by beholding the interiour ſences, much more apparently then wee ſee it in the face; Beſides if it come to gueſſing what was the meaning of ſuch a looke, ſuch a motion, ſuch a bluſh, ſuch a paleneſſe, there wiſedome heere helpes them exceedingly, ſo as they are rarely deceived, beſides that as our thoughts are more in the fountaine then our actions, ſo the impreſſion upon our fancie is greater then upon our face, which our feare or wiſedome often keepes in. Thus much for their knowledge and light of us, which you ſee how great it is: Then for their power upon us, almoſt what can they not doe upon our bodies, upon our ſences outward and inward, upon our mindes, for by the meanes I have told you, what is it that they cannot communicate to you at their pleaſure, ſpeaking to the inward ſences, and cauſing the underſtanding to reade of, what they there compound, and no time is free ſleeping and waking, they can come to you, when the ſences are bound up, as in dreames, they need not fetch the compaſſe of our eares, and eyes, that wee are faine to doe, therefore our communion is exceeding great with the Angells, both good and bad; For (beleeve it) they having ſuch a price in their hands, will not looſe it on either ſide, the Divells malice will not ſuffer them, nor the good Angells love and duty, will not ſuffer them to be wanting to their abilities, *Hee maketh his Angells ſpirits, his Miniſters a flame of fire*, this ſay ſome is with relation to their workeing toward us, both in lightening and heating; This is therefore firſt by conſidering the advantages they have upon

upon us, to consider how great and intimate our converse is with them; secondly to consider this notwithstanding, that wee give not that which is Gods due to the Angells, though they be *the beginning* of his *creation*, for first God onely knowes the heart, even our thoughts afarre of, the Angells onely as I have told you.

2. Secondly for working upon us, as all they doe is under God, and in fulfilling his will, which is the law and rule they moove by, so they cannot put in new species of things into the fancy, and such as the sences had never any knowledge of, though they can make many compositions and deductions, almost to the saying of what they will, yet their ability stretches not to the putting in of what was never there before, as to make a man borne blinde, dreame of coulours and their difference, therefore,

3. Thirdly, take heed of receiving ill impressions by your eares or your eyes, or any way, if an ill man tell you an ill story once, the Divell will tell you it a thousand times, it is a great happines to this purpose not to know ill: And on the other side, keepe your selves in such a holy frame, as may provoke the good Angells to converse with you, wee love to speake where wee are like to finde intertainement, and so doe they and receive good images and impressions of things, that they may have matter to worke upon, for as I told you they cannot make a blinde man dreame of coulours.

Lastly for your soules sake keepe your body in a good frame, that the humours of the body be not armed against you, to lust, and anger, and revenge, but may be fitted for spirituall converse.

4. Fourthly feare and please God, who gives bounds to the

the moſt raging elements, water, and fire, and to the moſt mighty ſpirits the Angells, for they are his meſſengers, they doe his will; if you receive any good motions or inſpirations, by the Angells, any thing of comfort, it is God that doth it, hee commaunds that creature aſwell as any other to give downe its milke, therefore let him have the praiſe, and if now you will offer a ſacrifice for this, offer it to the Lord, for ſo ſaith the Angell himſelf, Iudges 13. 16. Revel. 19. 10. *Worſhip God* (ſaith the Angell to Iohn:) *ſee thou do it not.* The Angell had revealed great things to Iohn, and hee would have worſhipped him, but ſaith the Angell, *ſee thou doe it not.* Alſo 14. Rev. 7. *worſhip him ſaith the Angell that made the heaven and the earth, and the ſea and the fountaines of waters.* But

Fifthly, love the Angells and gratify them, for they love you and are mightily advantagious to you, they love us much without all queſtion, for their wills are as Gods will, and hee loves us and they know it, as being deputed by him to miniſter to us: And as they themſelves love God above all, ſo they love us as themſelves, which is the next commaund, for wee are their neighbours, they are very neere us, and wee ſhalbe much neerer heareafter when wee ſhalbe with them, and be as they are. 5.

Laſtly, wee may ſee their love by its effects. Firſt by theſe workes for our good, they worke in us and upon us, and then thoſe effects of love, they rejoyce to looke into the good things prepared for us. 1. Pet. 1. 12. *which things the Angells deſire to looke into*, and as the holy Spirit is grieved when wee ſin, ſo are the Angells alſo, as appeares by their contrary affection of rejoycing at our good, and converſion, for then the *Angells of heaven rejoyce.* And therefore the Pſalmiſt pro- 6.

vokes the Angells to praiſe God, for his mercies to himſelfe and to us, and by the ſame reaſon that wee hate the Divell, and reſiſt him, wee ſhould love and gratifie the good Angells: They hate God, they hate and tempt us, the others doe purely and truly the contrary, let us know theſe ſpirits, and grow into a greater league and familiarity with them, let them not have leſſe of our love, becauſe they are ſpirituall and inviſible, for that inables them to doe us more ſervice, and ſo is God, whom wee love moſt of all.

In this tract of Angells, that which moſt immediately and particularly reatcheth my intent, is to ſhew the power they have over us, eſpecially over our ſpirits, and the way they have to communicate themſelves according to their power, eſpecially to our ſpirits, which wee have done already, though other things as a foundation, and in order to this were neceſſary to be knowne, and particularly that about the Guardian-ſhip of Angells: From that formerly delivered wee deduced ſeverall corrolaries both from the knowledge of the Angells, and from their power of communicating it, to all which wee ſhall onely adde this further.

That they have not this knowledge and power in vaine, but according to their talent betruſted with them, they lay themſelves out for our advantage, as concerning the outward man, ſo eſpecially and above all, in relation to our ſpirits and inward man, tacitely and in a ſpirituall way communicating themſelves to our ſpirits, ſuggeſting good things, and provoking us to our duties in holines and obedience.

1. This I proove, firſt from their power, what they can doe they doe, but they can communicate themſelves to our ſpirits, and our inward man; they can

can in a very great meaſure know our mindes and neceſſities, they can by the mediation of our fancies, and inward ſences ſpeake to us, almoſt what ever they will, therefore they doe it: The reaſon is cleare, for els they ſhould not ſerve God with all their might. But wee told you before their obedience is the patterne of ours, therefore their love alſo, and wee proved alſo that they did love us exceedingly, becauſe God loves us, and as being their neighbours, therefore wanting neither power to enable them to their duty, nor love to actuate that power, and ability, they are no way wanting to ſuch a communion, without which as I have ſhewed they ſhould neither make good their love to God, in ſerving him, with their ſtrength, nor their love to us in doeing us that good they are able to doe.

Secondly you may remember I told you, that they did formerly take up their ſhapes, not for their owne needs, but for ours, nor for ours to facilitate any thing they were to effect upon us (for they could have communicated themſelves, as much to us without bodies as with) but for other reaſons, as for the ſame, that miracles were of uſe in the infancy of the Church, and new eſtabliſhment of religion, therefore what they have done, they doe, for their miniſtery ceaſeth not though the way of their adminiſtration be changed: Now to inſtance, they have in a more open and viſible way excerciſed themſelves in communicating to us ſpirituall things, the law it ſelfe the rule of all our holines, and obedience, was given by the *Diſpoſition and miniſtration of Angells*, Acts 7. 53. Gal. 3. 19. 2.

Conſider thoſe places a little, if any thing was adminiſtred by God immediately, one would thinke the law was, yet heere it is plainely ſaid, *ordained by Angells*, that is, the miniſtery of Angells was in it, perhaps

the voice that ſpake it was theirs, and ſo ſome thinke, for ſo Heb. 2. 2. *If the word ſpoken by Angells, was ſtedfaſt*, that is, the law, as for the Mediatour there mentioned, ſome underſtand it of Chriſt, others of Moſes, but it is cleare that the law was promulged by God, by the miniſtration of Angells, and that though God be ſaid to ſpeake thoſe words, it is *Elohim*, that is, the word uſed reſpecting his office as judge and ſupreame, and therefore the Angell that before ſounded the trumpet, now ſounded articulately the words, and whereas the phraſe is God, ſpake, *theſe words*, that is, but according to the ſtile of Viceroyes, who write in their Maſters name, *Charles King*.

And often in Scripture the word or action of the principall Agent, is aſcribed to the Miniſter Timothie is ſaid *to ſave himſelf, and thoſe that heard him.* 1. Tim. 4. 16. *And the Saintes to judge the world*, who are but Miniſters and approovers, for Chriſt is the great judge.

Obj. But God is ſo neere us, as hee ſhould doe it himſelf, 1. Cor. 3. 16. *Know ye not that yee are the temple of God, and that the ſpirit of God dwells in you?* 1. Cor. 6. 19. *Know ye not that your bodie is the temple of the holy Ghoſt which is in you, &c.* Theſe things are to be underſtood ſpiritually, (that is) wee are dedicated to God, as the Temple of God, and God is in us and among us by his ſpirit, there is no mention made of a perſonall union; ſo Chriſt Math. 18. 20. *Where two or three are gathered together in my name, there I am in the midſt of them*; Yet notwithſtanding hee is ſo neere us, hee doth not ceaſe to teach us by the channells of ordinances. (Where by the way they adminiſter no ſuggeſtion, but what is agreable to the word of God, which was given by them, for they will not contradict the rule, that themſelves adminiſtred, and if any other be ſuggeſted,

geſted, it is from the other kinde of Angells:) To proceede the Angell revealed to Mary the incarnation of Chriſt according to the word Luke 1. And others in the ſame chapter preacht the nativity of the Saviour of the world, ſo Acts 1. they inſtruct the Apoſtles about the returne of Chriſt to judgement, according to the word, alſo that God is onely to be worſhipped, Rev. 19. 10. And therefore Michaël contended with the Divell about the body of Moſes, that it might not be found and worſhipped: Not to be long, an Angell comforted Hagar, and admoniſhed her of her duty, Gen. 16. So the Angell of the Lord comforted Paul, and all that was in the ſhip with him, Acts 27. So an Angell ſtrengthened and encouraged Eliah to his worke. 2. Kings 1. 3. In a word what ever by way of inſtruction, of admonition, of incouragement, they have done in a way more viſible in the infancy of the Church, that they doe not ceaſe to doe now, becauſe their miniſtery remaines, though the way of their adminiſtration, for reaſons formerly mentioned, be altered.

A third reaſon perſwading you to this may be that 3.
which the Divells doe on their part, they adminiſter to our ſpirits moſt of all, their apparitions being almoſt as ſeldome now a dayes as of the good Angells, they goe *about like roaring Lyons, ſeeking whom they may devour.* Their nets are alwayes ſpread, they tende their ſnares alwayes, not ſo much for our bodies as our ſpirits, as appeares by all manner of ſpirituall temptations, carnall luſts are as much ſpiritualized by them as may be; therefore the good Angells do the like, for their power is greater, and their love higher then the others malice.

Fourthly from their commiſſion, Heb. 1. 14. is 4.
prooved their adminiſtration eſpecially to the inner

man, they are miniſtring ſpirits, and what kinde of adminiſtration that ſeemes to be, is excellently ſet forth Pſal. 91. 11. 12. *Hee ſhall give his Angells charge over thee to keepe thee in all thy wayes, they ſhall beare thee up in their hands, leaſt thou daſh thy foote againſt a ſtone.* In this place the Angells are compared, firſt to nurſes, or mothers, that have a charge over weake and infirme children, to keepe them and to guard them.

To carry them in their hands is a Metaphor, and ſignifies a perfect execution of their cuſtody, to have a ſpeciall care of them, and therefore is rather expreſt ſo, then carrying them on their ſhoulders, that which one carries on their hand they are ſure to keepe; and the ſpaniards have a proverb when they would ſignify eminent favour, and friendſhip, they carry him upon the palmes of their hands, that is, they exceedingly love him, and diligently keepe him.

Leaſt at any time, thou ſhouldſt daſh thy foote againſt a ſtone: Hee perſiſts in the Metaphor; Children often ſtumble and fall, unleſſe they be ledd and carried in hands, and armes; by *Stones*, are meant all difficulties, objections, perills, both to the outward and inward man, as Chriſt is ſaid to take care of haires and ſparrowes, that is, of every thing even to a haire. Now wee know what this charge is ſaving that Zanchy addes alſo, the Metaphor of Schoolmaſters, and ſayes that wee are poore Ruſticke people, ſtrangers, but being adopted into the houſhold of God, hee gives his moſt noble Miniſters, the *Angells* charge, firſt of our nurſing, and then of our education, when wee are weaned to inſtruct us, to admoniſh, to inſtitute, to correct us, to comfort us, to defend us, to preſerve us from all evill, & to provoke us to all good; And theſe Angells ſeeing that wee are ſo deare to God, that for our ſakes hee

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ſpared not his owne Sonne, takes this charge with all their hearts upon them, and omit nothing of their duty from our birth to the end of our life.

And the ſame Zanchy ſayes, that there be three ſpeciall heads of the Angells working about us, the firſt is to preſerve us, ſo far as God ſees it profitable for us, from all the ſnares and force of the Divell, that they ſhould be a watch about us, they ſhould obſerve all our actions and carriages, both private and publique, taking care that no evill befall us. Secondly not onely this but eſpecially that they ſhould take care of our ſoules teaching us good things, declaring the will of God to us, revealing the miſteryes of ſalvation, when hee pleaſeth, taking care wee may be inſtructed in the law of God, which formerly they did in viſions & dreames, as you have heard, now tacitely they admoniſh our mindes, and provoke us to good duties, to obedience, &c. Thirdly that in afflictions they comfort us, ſtrengthen us, raiſe us, &c.

Bodin tells a ſtory in his firſt booke of the hiſtory of Sorcerers of one who about the time of reformation of religion, deſired much of God the guidance and aſſiſtance of an Angell, and from the 37 yeare of his age, hee had ſenſible manifeſtations of a ſpirit that aſſiſted him, and followed him till his death; If in company hee chanced to ſpeake any unwary words, hee was ſure to be advertized, and reproved for it in a dreame in the night; if hee read a booke that was not good, the Angell would ſtrike upon the booke to cauſe him to leave it: Alſo the Angell would uſually wake him early and provoke him to prayer, and holy duties, hee was alſo ever forewarn'd of ſuch accidents, as were to befall him, either for good or ill. Amongſt others hee tells this particular ſtory, that being to goe a journey by water,

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hee was in extreame danger of his life, as hee knew afterwards, for ſome enemies of his, were reſolved in the way to kill him, but the night before hee had a dreame that his father had bought him two horſes, one red, another white, which cauſed him in the morning to ſend his ſervant, to hire him a couple of horſes, which prooved to be of the ſame coulour red and whit, as hee had ſeene the viſion in his dreame, although hee had ſpoken no words to his ſervant concerning the coulour; many other things hee mentions, very ſtrang and conſiderable, but I ſhall inlarge this ſtory no further nor adde any more, for the illuſtrating of this point.

So that you ſee this made good, that the Angells are of a mighty uſe to us, eſpecially in a ſpirituall way, and to our inward man, that their adminiſtrations is not changed, but the way of it onely.

Obj. But what doe wee leave now to Chriſt and the ſpirit, if you give to the Angells the worke of teaching and hinting ſpirituall things?

Anſ. I anſwere, what will you leave to the Angells, if you take this imployment from them, you will ſay bodily adminiſtrations, and what will you take away that from Chriſt, whoſe care reacheth to our bodies aſwell as to our ſpirits, and to a haire of our heads. Therefore you have no ſuch diviſion of worke to make as to give to the Angells a care of the bodie to preſerve from dangers, and to Chriſt the charge of the inner man, if it be no prejudice to Chriſt that the Angells take care of our bodies, which is alſo his care, what prejudice will it be that the Angells ſhould alſo have a care of our ſpirits, unleſſe you thinke it be a worke to high for them, and ſuch as they cannot reach, but the contrary to that hath bene ſhowne already, and wee finde by

by woefull experience, that the Divells, whose power is lower then theirs, reach our spirits in their dayly temptations. But secondly I leave to Christ and the spirit the all in all, that is, the inspiration, the efficacy, and the blessing, for the Angells are but ministring spirits not fountaines, or heads of water, but cisternes and channells, it is Christ and the spirit that imploy the Angells, they give the blessing, and make effectuall what they doe: But you will aske what needs this administration, for Christ can doe this worke without them? I aske aswell what needs Ministers, preaching, Sacraments, but because these are Gods wayes of administration, his ordinances of which wee can give no account, hee useth this chaine, and subordination of which one linke toucheth another, t'is Gods good pleasure to communicate himself to us, by meanes, and ordinances, of which the Angells are a great part, being a great ordinance of God to us, as effectuall but more inward, and the reasons why God useth the Angells towards us, I have largely given you.

Now if one should be so curious to consider what is by the immediate inspiration of God, to wit, what is done by God immediately, & what may the mediation of Angells and other ordinances; were a search more vice then safe, as it would be also to distinguish what the Divell produceth upon us, by the mediation of our corruptions, or without them, though this latter may be more easily perhaps guessed at then the other, but there is no great use of it, and therefore wee will not amuse our selves, in giving an account of it; but this remaines a sure truth, that they are of mighty use to us, and that the things communicated to our inward man, is ordinarily the administration of Angells.

Then fight manfully the Lords Battailes, you see *Coroll.*

not onely the fountain of your ſtrength, and the finiſher of your faith, God and Chriſt, but all the intervening *Mediums*, the *Saints*, the *Ordinances*, and another great ordinance in this kinde, we have not ſo much conſidered, *the good Angells*, the chariots and horſes ſhould relieve us, as they did *Eliſha*, and conſider this in relation to your religious walking, and to your inward man, though you ſhould want other ordinances, yet yee have the Angells, an ordinance to walke up and downe with you; in other things wee judge it a great matter to ſee the meanes, to have beſides the promiſe the ſtaffe of bread, and to other ordinances alſo they are an addition, and improvement, conſider it alſo under this motion, that you may not be amaſed by beholding the Divell and our owne luſts, you have not onely God, and Chriſt, the Authour and finiſher of your faith, but you have this meanes alſo, a ſpirituall ſubſtance proportionable to the other, and to contend with him in ſtanding on their ſide.

Secondly walke reverently in reſpect of the Angells even in your bedchambers, the preſence of the Angells ſhould hinder us from doeing that which it were a ſhame and diſhonour, to be found doeing by men, and ſhould reſtraine us even to our thoughts and fancies, which they have a great ability to diſcerne and finde out.

Thirdly uſe meanes notwithſtanding this ayde, the Angells will helpe you *in all your wayes*, Chriſt would put them to no more, and when you have uſed other meanes, then is their helpe moſt ſeaſonable; ſo they came and miniſtred to Chriſt after his conflict, after hee had reſiſted the Divell, that is, then they comforted him, and applied ſpirituall conſolations, and if to Chriſt, then much more to us, their adminiſtra-

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tion will be but in and with the uſe of meanes.

So as wee ſee the conſideration of thoſe bleſſed ſpirits, is of a practicall influence, and is not onely for ſpeculation, for what can be more availeable to us then to know all the channells and conduits through with God conveyes himſelf to us: Therefore every ordinance is ſo pretious, becauſe it is a veyne or artery to convey blood, or ſpirits from God, therefore wee ſhould love them and reverence them, therefore wee converſe with them, and ſtudy to know them, and finde them out, even the leaſt peeces & circumſtances of them, becauſe they convey ſome thing of God, they are the pearles for which wee ſell all wee have, to buy the field where they are to be found, they are our mines, our *Elixurs*, and our Philoſophers ſtone, turning all they touch into gold; therefore let us value the knowledge of them as things neceſſary for us, and which have a great influence upon our holy walking.

And ſecondly let us apply our ſelves to them, as to the ordinances, and Miniſters of God, uſing them reverently, ſucking good from them, conſidering how wee may receive, what ever they adminiſter, and becauſe theſe are rationall, and living inſtruments, let us converſe with them, as ſuch, knowing how to ſpeake with them, knowing how to gaine them, and winne upon them, which is by living their lives, that is, according to reaſon and the ſpirit, anſwering them in their motions, converſing with them after a ſpirituall way, aſſenting to what they ſay, making up holy concluſions with them and replyes, which they will finde wayes to underſtand, aſwell as the Divell, as wee ſhall heare afterward. And uſing things of ſence as they did for ones, rather then their particular and perſonall ſatisfaction. 2.

3. Thirdly let us heere see, how all the whole creation is serviceable to man, and reduceable to his good; The beasts and plants feede and cloth him; The sun and starres contribute to his being, food, and preservation, they gouverne the yeare for the fruit, which hee gathers, and they have influence upon the humours, and constitution of his body, the highest heavens is a house prepared for him, to rest him in for ever, after a short labour; one would have thought that if any peece of the creation should have escaped this ministery, it would have bene the mighty and blessed Angells, fitted and destin'd for the ministery of the almighty God, but behold them as farre engaged as any of the rest: *What is man that thou art mindefull of him, or the Son of Man that thou visitest him?* That is, with all thy mercyes and blessings; now then this man that is thus waited on, by the whole creation and by these mighty Angells, must either put himself into the Throne of God, and thinke that hee it is, to whom all these things doe homage, as to their naturall and soveraigne Lord, as to their utmost and highest end, and this by nature wee would faine doe: Or els hee must looke upon himself as a well paid servant, as a well fitted instrument for some excellent and well raised worke, and that what ever comings in hee hath, hee must consider them in order to his layings out and his receipts to his disbursments; Hee must consider the tract of obedience and the way of working to which all this chaine, and charge of benefite drive him, and must know that hee is the great accountant of the world, both for talents the meanes of working, and for wages the reward of working, and should be fitted from every administration about him to an answerable ministery in himself, with which hee is charged, both in a way of love and debt; and for instance

ſtance when hee knowes in this particular, that the Angells continually adminiſter good things to him, inſtructing, teaching, admoniſhing him, inſpiring him with good, comforting, ſtrengthening him againſt the Divell, and his luſts, hee is taught not onely to receive willingly that which is ſo freely and advantageouſly adminiſtred, and to love that God be bove all, and then thoſe ſpirits, that are at this paines, but hee is taught alſo to be good, to be holy, to be ſtrong, to let them have their efficacy upon him, to be obedient, to make right pathes and ſteppes. The ſun and the ſtarres produce their effects upon the earth, why ſhould not the bleſſed Angells and the bleſſed ſpirits have their effects upon thy heart?

Laſtly ſince every ability and ſtrength is for ſervice, why ſhould not wee aſpire after Angelicall worke, wee have Angell Guardians, why ſhould not wee be Guardians of one another, they teach us, why ſhould not wee inſtruct the ignorant, that are below us either in knowledge or grace; They comfort and ſtrengthen us, why ſhould not wee doe the like; The way to have Angells reward, to ſee the face of God, is to doe the worke of Angells, thoſe inſpired by the ſpirit, are capable of Angells worke, aſwell as of their wages. So you will improove this piece of creation to your uſe aſwell as all the reſt.

Wee come now to the ſecond part of this Treaty that of the Divell, and the evill Angells, where in wee ſhall handle ſome things very briefly, and eſpecially inſiſt upon thoſe things, which are in relation to their dealings with us.

And wee will conſider them not as they were, for ſo their nature is common to them with the good Angells, but as they are.

If you aſke, how they came into this woefull condition! Certainely by ſin, for they were not ſo formed by God; That they might ſin, there is reaſon enough, in this that they were creatures, for what is it to ſin, but to depart from that rectitude, which every thing ought to have, to paſſe your bounds to decline and erre from the ſcope appointed you, for Gods prerogative alone is to be immutable. That they did ſin, the Scripture is cleere, for *they left their firſt eſtate*, Iude 6. *and they aboade not in the truth*. And 2. Pet. 2. 4. *God ſpared not the Angells that ſinned, but caſt them into hell*. If you aſke what ſin this was that brought thoſe bleſſed creatures into the depth of miſery? the Scripture is not ſo cleare in that, ſome thinke it was pride, and rebellion againſt God, others thinke envy at man, the moſt probable gueſſe mee thinkes is, that it was their oppoſition to the great miſtery of Godlineſſe in the Goſpell of Chriſt, who being to be made man, and the head of all the creation, that all ſtanding, all reſtauration was to be by God man, in which the Angelicall nature was left out, this being in a great meaſure revealed as it is called Rev. 14. 6. *The everlaſting Goſpell*, decreed from eternity, though manifeſted but by degrees; thoſe high ſpirits could not beare ſuch a ſubjection, ſo Chriſt ſaith, *they abode not in the truth*, Ioh. 8. 44. eſpecially of the Goſpell, which is the greateſt truth in reſpect of which Chriſt calls himſelfe the *Truth*, and is called *the wiſedome of God*, ſo ſaith hee, *I came into this world, that I might beare witneſſe of the truth*; that is, this truth, which Chriſt ſealed with his blood, now ſayes hee, *hee abode not in this truth, but was a lyar*; now what is that lye that Sathan ſets up in the world, which hee alwayes ſpeakes, which hee ſtudies to perſuade others to, it is this to debaſe the Goſpell, and the ſaving of the

the world by God man, and therefore its worth obſerving that the ſumme of al hereſies, are either againſt the divinity of Chriſt, or the humanity of Chriſt, or his office, to wit, that hee can contribute all things neceſſary to ſalvation, that his merits, his works alone, are enough: And in this reſpect Chriſt accuſed the Iewes, *you are the ſonnes of your father the Divell, which ſtood not in the truth*, no more will you, ſayes hee, but you lye as hee did: Now what was their lye, the very ſame, that Chriſt was not the Sonne of God, the Saviour of the world, and ſo the truth in which they would not reſt, was the truth of the Goſpell, which their father the Divell abode not in, and this is that truth which ever ſince hath beene the ground of the conflict betweene the good and evill Angells, and betweene the Divells, and the Saints of God.

See and tremble at the quicke worke that God made, 2. Peter 2. 4. *God ſpared not the Angells that ſinned, but caſt them into Hell*; hee might have dealt ſo with us, *the wages of ſin is death*; How come wee then to live, how comes it that wee are on this ſide hell, whither ſin would preſently have hurryed us, thanke God and Chriſt for it. *Coroll.* 1.

Secondly, honour, love and beleeve the Goſpell, that is, the truth, the great truth, let up God and Chriſt greatly in it, beleeve ſtrongly, truſt not to your righteouſnes: Let not your ſinnes ſtand in your way, this coſt the Divells eternall condemnation; this is the truth they ſtood not in, this is the thing they moſt of all oppoſe. Therefore worke what you will, ſo you beleeve not, they care not, unbeliefe is virtually all ill, therefore fight eſpecially againſt that. 2.

Thirdly, feare ſins againſt great and ſtrong light, the Divells abode not in the truth, that truth they forſooke 3.

forſooke was exceeding great, it was truth with a witneſſe, exceeding evident, and apparent, therefore it carried them into the loweſt ſinke of ſin, which is a deadly hatred of God, and all goodnes, and all his creatures, which ariſeth much from the light they fell from, like to this fall of theirs, is the ſin againſt the holy Ghoſt. Having ſeene their ſin, wee come to their puniſhment, which in many reſpects is neceſſary for us to know in order to this ſubject as wee ſhall ſee.

The place of their puniſhment, ſeemes to admit of a double conſideration, either that of their ultimate puniſhment, after the day of judgment, or that for the preſent.

This diſtinction is gathered out of ſeverall places, eſpecially that of Iude; *That everlaſting fire*, which Chriſt ſpeakes of Math. 25. 41. The common reſidence of the Damned and Divells, ſeemes rather to be prepared for them, then poſſeſſed already by the Divell and his Angells: The ſame may be underſtood of that utter darknes *where ſhalbe weeping & wayling and gnaſhing of teeth*, Math. 8. 12. This ſeemes to be the moſt abject, vildeſt and remote of all the reſt; There is the ſame reaſon of oppoſites, *The Saints ſhall ſhine as the Sun in the glory of their Father*; And as the favour of God is called the light of his countenance, and the Saints are ſaid to be in light, ſo the wicked and Divells to be caſt into utter darkneſſe.

Againe as the holy Angells and Saints are in the higheſt heavens, with God and Chriſt, ſo the Divell and reprobates, ſhalbe in the moſt remote place from all theſe furtheſt from God and all good, and light, and comfort. *Between you and us there is a great gulfe*, Luk. 16. 26. This place may be either neere the Center of the earth, or in the depths of the great waters, that is, moſt remote

remote from the highſt heavens, and this appeares by that place Luk. 8. 31. Where the Di- ells beſought Chriſt, that hee would not command them to goe into the depths, as apprehending that eternall judgement to which they were deſtin'd, and having it ever in their eye to aſtoniſh them, and dread them, therefore they were affraid of Chriſt, and beſought him not to torment them before their time; But for the preſent according to that in Peter, 2. Pet. 2. 4. *the Angells that ſinned are caſt downe into hell*, as wee tranſlate it, not intending by that the place of their ultimate puniſhment, for hee ſaies, *they are reſerved in chaines till the judgement of the laſt day*, as malefactours that indure a good piece of their puniſhment, by the hardnes of their priſons; but the place of their preſent abode is either in the aire, waters, or under the earth, as Eph. 2. 2. they are called *the Prince of the power of the aire*, and in that place of Math. *they beſought Chriſt they might poſſeſſe the ſwine:* And they carried them into the waters, the place of their abode: Some alſo live on the earth and under the earth, from whence they make their dreadfull apparitions, as hee that came up in the likeneſſe of Samuel.

Next wee come to conſider that place of Iude 6. I will not comment upon it, becauſe I bring it but as a proofe: The Apoſtle ſaith heere, *the Angells are reſerved in everlaſting chaines under darknes, untill the judgement of the great day:* By theſe chaines Divines underſtand, (beſides their guilt which bindes them over to puniſhment,) the divine power bridling and determining the Angelicall ſtrength, either intelectuall, or operative, ſo as they are not maſters of their abilityes, but are bound up and reſtrained, they have not liberty of acting, which the good Angells have, though God permit them to do much, and they are called ever-

laſting chaines, becauſe though by them they ſhalbe reſerved to judgement, yet theſe chaines ſhall ſhackle and binde them for ever; By theſe words *under darknes*, is meant as before, the abſence of the light of Gods countenance, and alſo in darke obſcure places.

This diſtinction of a double condition of the evill Angells till judgement, and after judgement, is neceſſary to be knowne, (in reſpect of the ſubject in hand) becauſe if they were in their tearme already, and utmoſt place, they would have nothing to doe with men, in regard of tempting, not with men of this world, becauſe they would be ſecluded hence, nor with the damned, becauſe they in reſpect of their condition, are already obſtinated in ill, nor in all reaſon do they puniſh them in hell, for wee finde no peculier miniſtery, which the Divell hath over them in hell, but they goe thither to be tormented with the Divell and his Angells, rather then by them, as wee finde nothing of the miniſtery of the good Angells in heaven to us; therefore the knowledge of this is neceſſary to us, that wee may know they are heere with us, not in their place and tearme, and that the Miniſter about us, and are very active concerning us, which in utter darknes and everlaſting fire they will have little leaſure to doe.

Coroll. 1. Let us conſider this a little, that the whole univerſe of rationall creatures are under chaines and bonds in order to an eternall ſtate, this will have an influence into our practice: Of the Angells wee have ſpoke already, you ſee how and where they are bound: Men alſo are in the ſame condition, ſome are under the bonds of election, others under the bonds of reprobation, reſerved both of them, by the chaines of Gods decree, to eternall glory or wrath, which is to follow; this in the

the decree hath been for ever, but ſince the fall the bonds have ſeazed upon men, and attatcht them aſſoone as they have had a being, ſo as they have lyen under the arreſt clogged with ſhackles, and chaines, which of themſelves they could never put of: They have had a wound in their wills, and a blindeneſſe in their underſtandings, the ſpirit of bondage, through conſcience of ſin, and feare of wrath to come, have fallen upon all men, who have not gone ſleeping to hell. Now then ſee the uſe of Chriſt, Luk.4. 18. *Hee was ſent to heale the broken hearted, to preach deliverance to the captives, recovering of ſight to the blinde, and to ſet at liberty them that are bruiſed.* Heere is one that can knocke of your ſhackles, can breake thoſe bonds; indeed hee layes another yoake upon you, another chaine, by it you are reſerved alſo, but it is to everlaſting joyes, it is to a crowne that fades not away, and it is a yoake, but it is a light one, not which ſhackles and fetters, but advanceth your motion, and is a comely ornament to your necke, they are the bonds of a friend, it is ſuch an impriſonment as excludes bondage, as gives liberty: Let thoſe therefore that are invironed with thoſe chaines, that are honoured with this yoake, glory in their bonds and walke as freemen, theſe are markes of their libertie, and badges to diſtinguiſh them from ſlaves; let them walke livelily and cheerefully, not as men bound up by a ſpirit of bondage, and reſerved under darkneſſe, but as men ſet at liberty and in a joyfull light, with ſinging in their mouths, and laughter in their faces, and joy in their hearts, that they may be knowne by their lookes to be the ſonnes of the moſt High, and heires of a free kingdome, and let your actions and ſteps ſpeake libertie, every one freedome from ſin, from luſts, from corruptions, that there may

be a glory in every motion, and an impreſſion of ſealing to eternall life.

2. Secondly for thoſe that are yet under thoſe ill yoakes, let them conſider to get looſe; or they will finde a worſe ſtate behinde, they will finde themſelves, but reſerved to judgement, though one would thinke, the yoake they beare, the yoake of luſts bad enough, to be ſervants of ſin, and corruption, of luſt and pride, yet they are reſerved to worſe: Change your bonds therefore, reſt not till you finde your ſelves bound by other cords, bonds reſerving you to everlaſting joy and happines.

Wee have conſidered the Divells already, under two heads, one of their ſin, another of their puniſhment; That of their ſin wee have diſpatch't with the corollaries drawne from it. In reſpect of their puniſhment wee conſidered them under a double conſideration, either that preſent, or that which remaines them heareafter, and founde it uſefull for our purpoſe.

Wee will conſider now of their ſpirituall puniſhment: Firſt for their will, they are ſo obſtinated in ill and in hatred againſt God, and Chriſt, that they cannot will to repent, and be ſaved; They are that wicked one by way of eminency: What death is to us, that the fall was to the Angells put them into a pertinatious, and conſtant ſtate of ill, but the reaſon of this was the judgement of God upon their ſin, which was againſt the holy Ghoſt, becauſe willingly, and knowingly they oppoſed the truth and goſpell of God, therefore ſayes Iohn, *hee that committeth ſin is of the Divell, for the Divell ſinneth from the beginning*, 1. Ioh. 3. 8. Not hee hath ſinned, but doth ſin, that is pernitiouſly, and conſtantly, as a fruit of that great firſt ſin.

1. For their knowledge that it is exceeding great in it ſelfe,

ſelfe, is without all queſtion, they being of the ſame ſubſtance with the other Angells, indued with a moſt excellent knowledge of things, and a moſt tenacious memory. It appeares alſo, ſecondly from their expe- 2.
rience of things from the creation of the world to this time. Thirdly from their office, which is to delude 3.
and deceive the reprobates, and to try the Saintes which require great ability of knowledge. Fourthly 4.
from this that they are the great maſters of all the impoſtures that have bene in the world, of all *ſorcerers, witches, and ſouthſayers*, who for title call the Divell their maſter; Yet notwithſtanding, their ſin, hath given their knowledge a mighty wound.

For firſt their naturall knowledge is maymed ex- 1.
ceedingly, there is darknes mixed with it, they loſt what man loſt and more; Adam could call things by their names according to their natures, but who can do it now, and proportionably to their mote eminent nature and ſin, was the greatnes and eminency of their loſſe.

Secondly in their knowledge of things divine, and 2.
revealed, in many things they fall ſhort, they beleeve enough to make them tremble, but many the beſt and moſt things were loſt to them, what they ſee, they ſee but by halfe lights, and therefore though the Divells underſtood more of Chriſt then men not enlightened by God, and they could tell that Paul and his companions were *the ſervants of the moſt high God*, alſo *Ieſus they knew, and Paul they knew*, Acts 19. 15. *they have whereof to beleeve and tremble*, Iam. 2. 19. they raiſe from the effects ſome darke and obſcure knowledge: Yet in things of this kinde the *Divells beleeve* not very many things, which they ſhould have beleeved, if they had ſtood, and therefore are called *darkneſſe, and the power*

of darkneſſe, becauſe they are exceeding darke in themſelves, in reſpect of the good Angells, and of what they might have beene.

3. But now then thirdly to ſee things, as the good Angells and holy people doe, (to wit) the beauty of holineſſe, the evill of ſin, the lovelineſſe of God in Chriſt, the glory of God, as Father to his elect, ſuch ſights as might gaine and winne them to God, they are perfectly blinde in, and underſtand nothing of, (and as I have told you before, they never ſaw God as the elect Angells did, they never beheld the face of God;) ſo nor now can they ſee him, as the elect, both Angells and men doe, but heere lies the greateſt darkneſſe, which they can never overcome.

Their ſpirituall puniſhment will appeare alſo, by thoſe names, and titles, attributed to them in the Scripture, they are called *Perverſe ſpirits*, and *uncleane ſpirits*, from their quality and office, they are the authours of uncleane thoughts, and actions, they are called, *The evill one*, *the enemy*, viz. to God and man, *The Father of the wicked*, Iohn 8.44. Alſo *the Divell, the calumniator*, *the tempter*, one whoſe worke lyes in deluding and depraving man. Alſo *the God of this world*, hee would be worſhipped as God, as hee hath alſo a power over men, 2. Cor. 4. 4. So hee would have worſhip from them, as they have alſo formally, and explicitely from ſuch as perſonally give themſelves over to their ſervice. They are ſtiled alſo *the Governours of this world*, or *Rulers*, 2. Eph. 2. which governe wicked men, in and to their luſts; Alſo *Roaring Lyons*, 1. Pet. 1. 8. from their fierceneſſe and malice: *A murderer*, Authour of our death and all murthers: Alſo *Beliall*, 2. Cor. 6. 15. *What agreement hath Chriſt with Beliall?* this ſignifies irregular, without yoake and diſcipline,

cipline, ſuch hee is himſelf, will ſubmit to no law, but what the power of God layes neceſſarily upon him, and ſuch hee renders his.

The uſe that I ſhall make of all this to our ſelves, is, that wee dread the ſpirituall puniſhments of ſin: Sin drawes along a dreadfull chaine after it, the little ſweet that was in your mouth, that your rolled under your tongue, which you judged ſo good, the taſt of that is preſently gone, but there is a long bitter followes, the pleaſure is but ſkin deepe, reacheth but to your ſence, but the effects of it are felt upon your conſcience and minde, your moſt noble parts; The pleaſure gives you the enjoyment of a minute, ſuch a one as it is, but the paine is of your life, perhaps of all eternity; but how miſerable is it to drawe on a trayne of ſpirituall puniſhments, that is, that ſin ſhall be puniſhed with ſinne, the truth is, every firſt ſin, carries puniſhment with it, for it is a puniſhment to ſin in the firſt act, though wee conſider it not, as all holy acts carry reward with them, even in their mouth; but heere is not all, this ſin ſhall make you ſin againe, *Pharoah* was puniſhed by frogs, by haile, by many things, but the hardenings of his heart, as it was the greateſt puniſhment, ſo it was virtually all the reſt: That place Rom. 1. 28. is dreadfull, *Becauſe they delighted not to reteyne God in their knowleyde, God gave them over to a reprobate minde*, and then they were *filled with all unrighteouſnes:* If wee will not delight in God, God wil give us up to delight in the baſeſt things in the world; Thou little thinkeſt, that thy proud or uncleane thought, ſhalbe waited on with ſuch a trayne, not onely of puniſhment, but ſin. *Coroll.*

And this is true to all in it's proportion, to the Saints, for ſin doth not naturally diſpoſe for further degrees of ſinning of the ſame kinde, for ſo every act

ſtrengthens

ſtrengthens the habit, but the ſpirit of God being grieved withdrawes, and when yee are in the darke, the ſpirit of darkneſſe is bold with you, and you want light to repell him, and God can when hee pleaſeth in conſideration of a ſin paſt, let either a ſin fall upon your ſpirit, or an affliction or ſicknes upon your body. But oh feare ſuch puniſhments, they are not onely of the worſt kinde, but they are multiplying of evill infinitely, if God prevent not.

Beware therefore of ſin, leaſt you ſin, and leaſt you be given over to a ſpirit of ſinning, which is the greateſt and worſt of puniſhments, thinke that you know not what ſins are in the wombe of this ſin, which you are now about; If to grieve the ſpirit, to pleaſe the Divell, to offend God, be dreadfull to you, feare ſin above all, not onely for that preſent act, but for thoſe other ſins which may be contained in the wombe of that, and may in time be moſt curſed births of it.

And as Auſtin ſaid of hell, Lord ſaith hee, burne heere, cut heere, puniſh heere; that is, in this life: So of ſin, O wiſh rather the animadverſion, to fall upon your bodies and eſtates, your outward man heere cut Lord, ſpare my ſoule, my inner man, let ſinne rather cauſe death then ſin, which is the worſt dying.

In the next place wee come to ſhew, what is the principall miniſtery of the evill Angells, for God knowes how to improove every creature, and not onely the power, but the evill of the evill Angells, and hee made nothing in vaine, *The wicked are for the day of wrath*, muchleſſe ſuch mighty inſtruments and engines, as thoſe ſpirits are, which though they have received a wound and lye under chaines, yet are of mighty abiliſty when God gives them leave to act it. That they are at liberty for a miniſtery I told you before, when I

ſpake

ſpake of their puniſhment, for they are not in termino, they are not yet in the great deepe nor under the ſentence of their puniſhment, they are not in the place prepared for the Divell and his Angells, but they are in the ayre and the world, where alſo they are Princes, they have the advantage of the place, and powers is alſo theirs; now for their miniſtery which ſtill will come neerer our purpoſe, the principall and proper miniſtery of the evill Angells is to tempt, and induce men to ſinne, they improove all the power and opportunity they have, chiefly to this, this is manifeſt by Scripture, aſſoone as the world began, hee began this worke with our parents in innocency, in the ſhape of a Serpent, Gen. 3. 1. Therefore Chriſt calls him *a murtherer from the beginning*, Ioh. 8. 44. For aſſoone as the world was, hee gave the greateſt blow, that ever was given mankind, hee murthered our firſt parents, and in them all our poſterity, and this was done in a way of tempting and alluring, ſo *Paul* 2. Cor. 11. 3. *I feare leaſt as the Serpent ſeduced Eve*; ſhewing that that temptation was the beginning, the firſt of that kinde that was in the world, the firſt prancke hee playd, the firſt execution of his miniſtery, and as it were the coppy of the reſt, therefore alſo Math. 4. 3. hee is called *The tempter*, as being the title of his office, other names hee hath which ſhew his power, and ability, his nature and his malice, but none declare his miniſtery ſo properly as this; Therefore 1. Theſſ. 3. 5. *Leaſt by ſome meanes, the tempter have tempted you*, and very frequently our temptations are ſaid to be from the Divell, ſo Ioh. 13. 2. *The Divell put into the heart of Iudas to betray Chriſt*, Iudas had the corruption in his heart before, which was fit matter to worke on, but it was a fruit of the Divells miniſtery, to ſuggeſt that temptation and put it into

his heart, ſo *Chriſt* told *Peter*, that *Sathan had deſired to winnow him;* Wee ſhould have ſaid hee was affraid to die, and being ſurpriz'd ſecured himſelf by a lye, and ſo ſhould have imputed it to little more then the act of a timerous ſpirit, but Chriſt ſaid, the Divell was in it, and 1. Pet. 5. 8. it is ſaid, *hee goes about like a roaring Lyon, ſeeking whom hee may devour*, that is, by his temptations, and allurements, otherwiſe hee doth not rampe upon our bodyes, and Rev. 12. 9. it is ſaid, that *the great dragon was caſt out, that old Serpent, called the Divell and Sathan, who deceiveth the whole world*; this is his worke, hee ſayes, *they were caſt out, and his Angells were caſt out with him*, which are his under-miniſters in deceiving the world, as Chriſt Math. 25. 41. calls them *The Divell and his Angells*. (of the order of the Angells wee ſpeake not now, but that there is a ſubordination in their ſtate and imployment appeares evidently:) But heere you ſee the miniſtery of the Divell, in the moſt eminent branch of it, which is to tempt, to draw men into ſnares, and to leade them to miſery: If you aſke whence hee had his power, for all miniſtery implyes a power from whence it is derived? I anſwer from God, *for there is no power but of God*, Rom. 13. 1. which is generally true of Angelicall power, aſwell as humane, *thou couldſt have no power at all except it were given thee from above*, ſaith Chriſt to Pilate: Therefore this power, this conſiderable miniſtery to us, is from God, it muſt needs be ſo, becauſe els you would ſet up another chiefe, another ſupreame, from whence they muſt derive it, and ſo another God, every kingdome is under a greater kingdome, and what ever power there be, it falls under a greater, till you come to that which is the greateſt and higheſt, therefore the ſame reaſons that make the Divells creatures, make them alſo ſubject,

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and if they be ſubject, then the power and the mannaging of it is from God.

Now wee come to conſider ſome reaſons, why God gives this miniſtery to the Divells, why it is inveſted in them by God.

Firſt that the excellency and power of his grace might appeare, and be illuſtrated, and what can doe it more then to ſee the effect and efficacy of it in weake man, which yet through God is begirt with might, and made able to grapple with this mighty adverſary; So *Paul* when hee grappled with *Sathan*, and doubted of his ſtrength, and therefore would faine have bene quit of ſuch an adverſary, and ſought God earneſtly in the matter, had this anſwer, *Be content, my grace is ſufficient for thee, my ſtrength is made perfect in weakneſſe*, 2. Cor. 12. 9. which when Paul underſtood, *hee gloried in his infirmities and diſtreſſes, that the power of Chriſt might reſt upon him.* They ſay of ſome fields that they are good for nothing, but to be the field of a battell; Paul had rather have his ſoule be the field of that battell, where Chriſt ſhould overcome, then be in the greateſt reſt, or beare any other fruit.

But if you object that the inefficatiouſneſſe of grace is aſwell diſcovered by this, becauſe even the Saints are ſometimes overcome? *Obj.*

Firſt by that the Divell is no gainer, that little ground hee gets, tends but to his greater confuſion, when hee is not able to make it good, but is beat from his ſtrong holds, and forced to quit the field after a victory: As the Amalekites that robbed *David* at *Ziglag*, got nothing, for David recovered his ſpoyle, and beſides that, the other heards that they drove before theſe other cattle, and which hee called Davids ſpoyle, 1. Sam. 20. 30. A man may be a victor in the *Anſ.*

battell and not in the warre. The Saints at last spoyle the Divell, unthrone him, degrede him, as fruits of their revenge upon him.

2. Secondly for God, his grace is magnified in some sort by our falls, that is, it is shewen that it is grace, that it is freely given, and therefore when his assistance withdrawes, (as it runs not alwayes in an equall tenour) wee fall before every touch, not onely of the Divell, but of the meanest of his instruments.

3. Thirdly it is Gods way, and it illustrates exceedingly his goodnes, and bounty, rather to bring greater goods out of evill, then to permit no evill at all, els no evill would befall his neither sinne, nor affliction; so as Gods glory is still illustrated, either by enabling us to stand, or at least to gaine afterward, to the confusion of Sathan, and his owne greater glory in the issue, so as the reason on Gods part stands good.

2. But there is secondly a reason also of this ministery in respect of men, first for wicked men, and reprobates, God will have them hardened, hee will have them deceived, there is a worke to be done upon them that they may be surely damned; if you aske the reason of this, *I will aske what art thou ô man that disputest against God;* and *if God will give men up to beleeve lyes and send them strong delusions*, as in 2. Thess. 2. 11. who is so fit to be the messenger as the father of lyes, who will doe it most hartily, and most efficaciously; and therefore 1. Kings 22. 22. one of those spirits, presented himself for that worke: *I will be a lying spirit (sayes hee) in the mouth of all his Prophets.* So when God will have men *filled with all unrighteousnes, fornication, wickednes*, as Rom. 1. 29. who is so fit to blowe those bellowes, as the uncleane spirit, and since God ordinarily converseth with men, not immediately but by Mediums and instruments,

ments, by men and Angells, by Miniſters, and ordinances, who is ſo fit for this baſe imployment, as the worſt of creatures, the Divell.

But ſecondly there is great reaſon alſo for it, in regard of the Saints, of the glory and crowne which they ſhall gaine by victory, *A man is not crowned except hee ſtrive lawfully*, 2. Tim. 2. 5. Now how ſhall hee ſtrive if hee have not an adverſary, and if for a crowne, hee muſt have a great adverſary in ſome ſort proportionable to the prize; Every Saint is a ſouldier, as in the ſame chapter of Tim. ver. 3. God hath put us into the liſts, he hath armed us, and given us mighty aydes, wee have a glorious king and Captaine *Ieſus Chriſt*, fellow ſouldiers, the whole *Hoſt of Angells* and Saints, and for prize *a Crowne of righteouſnes, a Crowne of glory*, therefore wee have a mighty enemy, whoſe worke and miniſtry, is to oppoſe, aſſayle, and tempt, one fitted at all points for a combate, that knowes all the wiles in warre, and is mighty in ſtrength, and the end is that great victories might have great glory through Ieſus Chriſt; but beſides this, there are other reaſons, as that this great enemy, this adverſary might drive us to God, and cauſe us to ſticke cloſe to him; God would have us alwayes heere with him in a ſpirituall converſe, as heereafter wee ſhall be in a perſonall; Nothing will make us keepe our ſtrength, as the aſſurance of a mighty enemye if you depart from God but a little, you are ſure to be overcome. Now God that loves our company, hath formed this meanes, to drive us to him, and there to keepe us on ſuch tearmes as wee may not dare to depart from him. 2.

And thirdly that wee might be kept in an humble watching, praying, that is in a holy frame; What afflictions doe, that ſhould temptations doe alſo, be- 3.

cauſe they are of an higher nature, and more conſiderable to us.

The Corollaries from hence. 1. First, that if there be ſuch a miniſtery as tempting to ſin and departing from God, let the Saintes bleſſe God for their miniſtery which is ſo much otherwiſe, that is, both the miniſtery they are for, which is to ſerve God, to doe good, to drawe men to God, to incite to holineſſe (which is Angells worke,) and alſo the miniſtery they are under, for they are not under this evill miniſtery, as they are under God, and the good Angells, the wicked are ſo, they are in ſome ſort ſubjected to it, for their good and advantage, but the miniſtery they properly fall under as their owne, is of another kinde, as wee have formerly ſhewne.

2. Secondly then wonder not that evill men are ſo wicked, there is a miniſtery upon them for that purpoſe, *an evill ſpirit from the Lord is upon them, and God hath forſaken them*; be not ſcandalized at the evill of any that is not under the miniſtery of God, and the holy Angells, for they are preſt and ridden by another ſpirit, and they cannot but goe when they are ſo driven.

3. Thirdly, take heed yee be no occaſion or temptation to ſin, it is the Divells worke, doe not that vilde worke, it belongs to the Divell and his Angells; you may commit this ſin amongſt others, to be an occaſion of others ſins, though not of purpoſe, but through want of care and watchfulnes, but take heed of this, though it be but by accident.

4. Fourthly when yee ſee men riſe to a height in wickednes, doe not thinke they ſhall preſently be deſtroyed, and ſent to their place, they are caſt perhaps under ſure bonds, for deſtruction, but as the Divells, they are at liberty for ſervice and miniſtry. God will uſe them as hee doth the Divells, for baſe

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and filthy worke, before hee will caſt them into the great deeps.

Fifthly labour for holineſſe and wiſedome, that yee may be fit for a miniſtry; The evill Angells are indued with great ſtrength, becauſe they have a mighty worke to doe, you have a miniſtry alſo, to ſerve God and man, to doe great workes, but where is your ability, labour alſo for holineſſe, that you may be mighty to worke. 5.

Sixthly, if ſo good an account may be given of the Divells and their miniſtery, which is the worſt thing in the world, doubt not but God will juſtify well enough all his actions to the world one daye. 6.

Seaventhly, dread not your adverſary, hee ſhall prove your Crowne. 7.

Eightly, ſince there is ſuch a miniſtery to tempt and deceive, keepe cloſe to your ſtrength, depart not from your coulours, the Divell is to hard for you, if hee take you alone, ye cannot fight with him in ſingle combate, if you take your ſelves from Gods ordinances and wayes, you will be as an excommunicate perſon which is delivered up to Sathan, ſo you may deliver up your ſelves. 8.

Ninthly, be ſecure on Gods ſide, this is but a miniſtery, hee will have the victory, and the glory, hee overcomes for the preſent often the infirme and weake will of man, but the power and grace of God never: Conſider that his power is from God, and his miniſtery is for him, in thoſe that periſh hee is the mighty miniſter of God, for their deſtruction; the ſkirmiſhes hee obtaines of the Saintes, hee ſhall have little cauſe to boaſt of at laſt, when hee ſhall ſee thoſe Saints, filling the ſeats of the wicked, and falne Angells, ſo as for Gods manifeſtative glory hee ſhall ſerve to advance it, aſwell 9.

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as all the other peece of the creation, for his eſſenciall it is above his reach, or that of any creature.

You have ſeene the miniſtery of the evill Angells, it will not be amiſſe in purſuite of it, to conſider, how farre they mingle themſelves with temptations, and whether they be the cauſe and Authour of all, or of all ſinne.

It ſeemes temptations goes before ſin, as the cauſe before the effect, Iam. 1. 14. 15. *Every one when hee is tempted is drawne away of his owne luſts, and luſt when it hath conceived bringeth forth ſinne.* Therefore:

Firſt to ſtate aright the caſe of ſinne, and then conſider how farre hee tempts.

How ever immediately or properly the Divell may concurre in the point of temptation, yet hee ever concurres remotely, in reſpect of the ſin committed, for betweene the temptation of the Divell, and ſin, there ever mediates or goes betweene, cogitation or thought, in which the temptation properly and formally lyes, ſo as hee may be an effectuall cauſe of temptation but not of ſin, for hee may neceſſitate a man to feele a temptation, but not to conſent to it. The Divell may repreſent ſuch an object to us, but hee cannot conſtraine us to be taken with it, to cloſe with it: The Divell when hee temps us, hee doth not binde us, or altogether hinder the uſe of reaſon, for though hee may have an ability naturally to do it, it is not ordinarily permitted him, or if it be permitted him, then properly and formally, hee doth not tempt to ſinne, but inflicts by Gods permiſſion, ſome evill of puniſhment upon us, by which our power of ſinning, for the preſent is taken away, which cannot be without an ability of reaſoning or working freely: To which wee may adde, that as the Divell cannot worke in our wills,

wills, the conſent of ſin, as being the next totall and efficient cauſe, (for that were to deſtroy the liberty, and life of the will, which is to be free and to moove freely,) as hee cannot do this wholy, ſo neither as a partiall or halfe cauſe to operating immediately with our will, bending and mooving of it, for even this is a branch of Gods prerogative, and exceeds the ſpheare of all created capacity; the will is independent upon all created power, both in its operation and in its being, and is out of the naturall power of all the Angells, onely God the firſt cauſe of all things, can concurre with the free acts of the will, and nevertheleſſe preſerve its liberty, hee can bend it, and frame it, and reatch it, as free and as immateriall as it is.

Then firſt *thy perdition is of thy ſelf, oh Iſraell*, it is thy curſed will that ſtrikes the ſtroake for ſinne, which all the Divells in hell could not doe; men will be impure, they will be covetous, *they chuſe to doe evill*, that is it which ſtrikes the ſtroake, lay no more upon the Divell then is his due, hee cannot force your will, and it is will wherein your ſinne lyes, the leſſe voluntary any thing is, the leſſe ſin, nay hee cannot cooperate immediately with your will, hee cannot bend nor moove it to aſſent to the underſtanding, the will and the deed is not from him: Let every ſin then humble us for the will that is in it, and know that the ſtrength of ſin lyes in the will, as that is gained, as that aſſents, more or leſſe. *Cyroll.* 1.

Secondly, bleſſe God that hath preſerved you this liberty, and hath left to himſelf onely, that power over you make good your liberty againſt the Divell, and call in God to your aide, beſeech him that can, to bend and moove you, and ſince hee hath not ſubjected you neceſſarily, do not you ſubject your ſelves voluntarily. Glory over the Divell in this behalfe, and make good 2.

your ground, which all the power and art hee hath, can never gaine, unleſſe you will.

For the ſecond point, whether the Divell can concurre to the temptation of all ſin, ſome have thought, that there would have bene no ſin, without the temptation of the Divell, and that there can be none; but to make the Divell ſo neceſſarie to all temptations, as that they cannot be without him, I ſee no reaſon for though there were no temptation, from without, originall corruption were ſufficient to raiſe temptations to provoke to ill, *Every one is tempted when hee is drawne aſide of his owne concupiſcence or luſt, and intiſed*, Iam. 1. 14. So Math. 15. 19. *Out of the heart proceede evill thoughts, adulteries*, that is, it is a bubling ſpring, a fountaine for the worſt ſtreames: Alſo, conſidering how ready wee are to kindle and to receive fire from every ſparke, without the Divell or any rationall tempter, ſencible objects may betray us, *The luſts of the fleſh the luſts of the eye, and the pride of life*, ſomething of this nature is that which drownes worldly men in perdition, and deſtruction, and creats that conflict betweene the fleſh and the ſpirit in the Saints, Gal. 5. 17. *The fleſh luſteth againſt the ſpirit, and the ſpirit luſteth againſt the fleſh, ſo that wee cannot doe the things that wee would*; by reaſon of this oppoſite ſtreame, of this contrary power, wee are interrupted in our working; And beſides, ſencible objects which worke upon corruptions within us, which are apt to receive flame and burne, there are the ill counſells of wicked men, and wee may adde over and above, that without the foment of originall luſt and without an extrinſecall tempter, man might have ſinned even in the ſtate of pure nature, why not aſwell as the Angells, which had no tempter, nor Divell to fall upon them, which were in

their

their pure naturalls. And they which received ſo eaſily a temptation from without, as our firſt parents, might perhaps have ſinned without it; Therefore without all queſtion, if wee ſpeake of the poſſible of what may be, men may ſin without the temptation of the Divell: But now de facto, the Divell uſually, hath a part in all temptations, hee findes matter in us, and hee workes upon it, therefore there are not many temptations, in which the Divell is alone, without us, and I ſhould thinke there are fewer, in which wee are without the Divell. And therefore the Fathers were uſed to ſay, when you thinke or doe any evill thing, it is without all queſtion, that yee have a malignant Angell exhorting you to it; Alſo when you ſpeak idlely or doe any evill thing, it is the Divells counſell, but doe wee not finde the Scripture frequent in this? *The Divell put it into the heart of Iudas to betray Chriſt*, Ioh. 13. 2. So Acts 5. 3. *Why hath Sathan put it into thy heart to lye*. So Ioh. 8. 44. Chriſt blames them for being enemies to the truth, and for being lyars, but hee wonders not at it, for hee tells them the Divell is powerfull with them, and there is a confirmed relation betweene him and them, *yee are of your Father the Divell, and the luſts of your Father you will doe*, which may be ſaid of other ſinnes, aſwell as of lying; ſo Chriſt ſaid to *Peter*, *get thee behinde mee Sathan:* hee knew Sathan was in that carnall peece of policy, and ſo Paul ſpeaking to married people, bids them *not be long aſunder, but come together againe leaſt Sathan tempt them for their incontinency*. What? Was there not fleſh and blood in them, and corrupt affections enough, to make them incontinent? Yes. But they *wreſtle not onely againſt fleſh and blood*, as in the text, but *againſt principalities and powers*, againſt the Divell in all his ſtrength and power, even in theſe

things, wherein fleſh and blood, aſſaile us alſo. So *Sathan provoked David to number the people*, 1. Chron. 21. 1. which wee would have thought to have proceeded from nothing more, then from the *pride of life*, and to have bene a branch of it, yet the Scripture layes it to the charge of Sathan; now beſides theſe Scripture expreſſions this mingling and joyning in all temptations, may be ſuppoſed eaſily, in reaſon, by them which ſhall conſider the innumerable numbers of the Divells, which are miniſtring ſpirits for that purpoſe, (as I told you before,) when yee ſhall alſo conſider the infinite hatred they beare to God and man, which invites them with all diligence, and endeavour to fulfill this miniſtery, ſo as they have no intermiſſion, no vacant time from this worke, the Divells Emiſſaries, (wicked men) how buſye are they? *They can not ſleepe except they cauſe ſome to ſin*, they turne every ſtone, and leave no meanes unattempted, but the Divell himſelf needs no ſleepe, nor reſt, hee is not clog'd with a body, to weary him, hee hath no other imployment to diſtract him, no food or rayment to provide, to interrupt him, ſo as hee may minde his proper worke, and indulge to his proper luſts, which is to diſhonour God, by abuſing man, and therefore hee is ever at leaſure either to offer temptations, and begin them which hee doth very often, or when any bubling is of our owne corruptions, or occaſion offered from without, hee is at hand and at leaſure, hee hath heart and hand ready to joyne, to ſharpen the temptation, and to give it thoſe points it wants, to make it moſt taking; So as though poſſibly man may ſin, without the immediate temptation of the Divell, as hath bene ſhewed, yet it is not improbable, that the Divell, out of the abundance of his malice, & ſolicitouſnes to hurt, doth concurre actually, ordi-

ordinarily, to all temptations, and ſo to all the ſins of men, and makes good the words of Peter, who ſayes, *That our adverſary the Divell goes about like a roaring Lyon, ſeeking whom hee may devour:* All this is that ye may know which are the Divells parts, and which ours, and how far hee can goe, and when hee ſtoppes, which is a proper part of this diſcours.

But if you aſke and inquire now of the method, and whether uſually have the ſtart in raiſing and beginning thoſe temptations, our owne corruptions or the Divell? *Obj.*

There is nothing certaine, or aſſured in this, but there is ordinarily a variation, with Evah it was apparant the Divell began, with Chriſt, it was neceſſary hee ſhould begin, and end, for there was nothing in him, to faſten temptations upon; with Iudas alſo it is cleare hee began, *the Divell put it into his heart*, and very ordinarily, according as hee is wiſe and diligent hee begins with us, not onely in thoſe temptations which men ſay to be properly from the Divell, namely in things ſuddaine, independent, and unnaturall, (which yet for ought I know, may often have their birth in originall corruption) but alſo hee begins in our moſt ordinary and naturall luſtings, and that either mediately, by preſenting the objects of luſt, or paſſion, or by ſtirring and mooving the humours of the body, that the body may be more fittly diſpoſed, to be mooved by the object, or els immediately, joyneing ſome internall perſuations, and reaſonings to the motion of the object, which may more eaſily leade and facilitate us, to the conſenting to ſuch a luſt or inordinary. It may alſo be on the other ſide, that corruption mooving freely, and of it ſelf, the Divell may adjoyne himſelf, as hee will neglect no probable occaſion, to promote his worke, *Anſ.*

and it is possible that some motions, may escape him without his concurrence.

For though hee be wise and watchfull, yet neither doth hee foresee all future things, nor perhaps doth hee consider all present things, instantly, and assoone as ever they are in act, especially such as give the least impression upon the fancy or some of the sences, which may be supposed rather of more transcient acts, of thought, of suddaine and passing things, then of any thing of greater moment which lyes longer in thy minde, and are premeditated, it is most probable the Divell is never wanting to them. Thus you see how hee stirres in sin, and how hee mingles himself with temptations, which is according to Scripture, and the sence and experience of our owne heart.

Coroll. 1. From that therefore which hath bene said in the first part of the second point (viz.) that our owne corruptions can furnish us with temptations, though there were no Divell; Let us be sencible of the miserable condition wee are in, and cry out of *the body of death*, wee carry about us as Paul did, and learne to keepe the avenues against all lusts, which may finde away to us by our sences, by the example of others and by ill company aswell as the Divell; watch our hearts, *out of the heart proceed evill thoughts, &c.* The Divell could hurt us no more then hee did Christ, if hee had no more matter in us, subdue corruptions, mortifie lusts, and the Divell wants so much footing, the fire is ours alwayes though the flame be his, quench the fire, take away the subject matter, and then yee defeate and vexe him, as hee doth you with his wiles.

2. But then secondly see the need of watching, *yee fight not against flesh and blood*, yee have a nature that you cannot stand before without a speciall assistance, that yeeldes

yeeldes without a blow, or with an easy touch, and wee have a Divell able to adde strength to the blunteſt weapon, to stir up corruption, where they are, moſt mortified, *who is ſufficient for theſe things* for this combate.

Fly to Christ *to the Lyon of the tribe of Iudah*, to reſiſt for you this *Roaring Lyon.*

3. Thirdly in our watching thinke much of the Divell, have him evermore in our eye, and by knowing his nature, wiles, and methods, and his miniſtery what hee doth in the world, hee inſtructed for him, as for an enemy, ſet him up as a But to ſhoote againſt; But in our confeſſions, charge onely our ſelves, Acts 5. 3. *Peter ſaid to Amanias, why hath Sathan filled thy heart*, hee chargeth him, reaſons it out with him, not with the Divell, it was an evaſion in Evah to excuſe herſelf by the temptation of the Divell, and in Adam by Evah, therefore the charge of ſin is ours, not the Divells.

Wee have laſt inſiſted upon theſe two heads, what influence the Divell had upon ſin, and then ſecondly, what influence hee had upon temptations, and how hee uſually concurred in tempting, whether no temptations were without him, and how hee either begins, or joynes with us in them for the ſeverall manner or wayes of conveying his temptations to us, either by preſenting ſencible objects, or by ſpeaking to us, from without as the Divell did to Evah, and doth to many in apparitions, or by applying himſelf to our fancies, by an inward commotion of our humours, and ſtirring of the phantaſmes, theſe with the like it will not be needfull to repeate againe, but referre you to what I delivered, concerning the good Angells in the former part of this diſcource.

But before wee finiſh this head of their miniſtery, there is one thing more which would be touch't: How

thoſe miniſteries are diſtributed, and whether there be Divells appropriated to ſuch vices or to ſuch perſons: Some have thought that ſome rankes or kindes of Divells, have bene to tempt, to pride, others to luſt, others to covetouſnes, &c, as being called in ſome places a lying ſpirit, in other a ſeducing ſpirit, in others a ſpirit of fornication, &c. But it ſeemes not neceſſary that theſe ſpirits ſhould be ever divers, but that the ſame may doe ſeverall things, in divers times, and may from the effects on the world gaine thoſe names; nor is there any ſuch diſtinction in the good Angells, but the Angell keepers, as you have heard before, promote to all good, oppoſe all evill; So the ſame Divell tempted Chriſt to many ſeverall things, to diſtruſt in God, and to worſhip him; So Iobs Divell had power, not onely over his cattle, and children, but his body alſo; And beſides, all the evill Angells, have knowledge, power, and will enough, to tempt to all vices, and as much, as in them is, they will looſe no opportunity, to vent their malice and hurt us, therefore others diſtinguiſh their miniſtery according to the object of it, Perſons, and States, and Societies, and therefore quote thoſe places of Dan. 8. 20. 21. where mention is made of the *Kings of Perſia and Greecia*, which oppoſed *Michaël their Prince*, and underſtand alſo that place ſo, of 2. Cor. 12. 7. *There was given unto mee the meſſenger of Sathan to buffet mee*, and that curſe, Pſal. 109. 6. *Let Sathan ſtand at his right hand*; and the liberty the Divell obtained upon Iob, which are ſtill ſuppoſed to be certaine peculiar Divells, ſet out by Sathan their Prince for that particular miniſtry, to ſuch a perſon or ſtate, though they muſt beg leave of God for the execution; This is not improbable, for Sathan hath ever bene the ape of God, and there is no doubt of his will

will for this method, (which hee ſees ſo advantagious for the Saints in the other miniſtery, of which wee have ſpoken,) if his power faile him not; Now if hee have inſtruments enough and God permit it, there is no doubt of his power, and where God permits him to tempt, hee will ſure permit him to uſe the beſt methods, and of the other, (to wit,) that hee wants not inſtruments, there is as litle doubt; the hoſt of heaven was great, and there were Angells enough that fell, to conflict with all men, Sathan could ſpare a legion for one man, to doe a great worke.

Conſider the difference betweene the Saints, and the wicked, in the point of temptation, I ſhewed you before that the Saints, and onely they, have good Angells for their Guardians, Heb. 1. 14. The Divell doth not faile to allot them evill Angells alſo; But what becomes of the wicked? *an evill ſpirit is upon them, and God is not with them*; this ſhewes firſt the excellent condition of the Saints, and the difference betweene them and the reprobates; The Saints ly bound under the decree of God, under the miniſtery of Angells; the wicked are expoſed as a prey to the Divell already. *Coroll.* 1.

But ſecondly let this difference in our ſtate cauſe a difference in our working, and reſiſting, it ſhould be a ſhame for the Saints to fall, and faile as doe the wicked, alas they have not thoſe aides, thoſe ſights and viſions, thoſe contrary whiſperings; where is the good Angells that ſhould conflict with the other, they want the contrary principle, they want the externall helpes, they have ſome darke ſights of God, ſome whiſperings of conſcience, though in great ſins a louder ſpeaking, but they want the ſpirit, the good Angells a new nature, therefore in theſe reſpects, the ſins of holy men, are capable of greater aggravations then the wickeds 2.

are; and God is more diſpleaſed with them, they are not left to the wide world, they have *cuſtodes*, and *teſtes morum*, thoſe which are witneſſes of their manners and keepers, alſo, God is at the charge of giving them, tutors, and governours, great and holy guards, they muſt breake many cords, many bonds, before they can reatch a ſin; Let this conſideration ſtrengthen us, and begirt us to holines, and incite us to pitty, and helpe wicked men, which that wee may doe the more, and may more fully fall under our governours, and tutors given us by God, and may ſee reaſon why wee ſhould not ſin as do others: Let us conſider a little out of the Scripture how exceedingly the wicked fall under the Divell beyond what the Saints doe, by the decree and permiſſion of God, Eph. 2. 2. *In them hee workes* (ſayes hee) that is *efficatiouſly*, hee workes his will in all the pieces of diſobedience. Alſo 2. Cor. 4. 3. 4. *Our goſpell is hid to them that are loſt, whoſe mindes the God of this world hath blinded.* So 2. Tim. 2. 26. they are ſaid to be *taken captive by him at his will;* hee hath them in a ſtring, hee can drive them to any madneſſe, or folly to oppoſe the truth, as in the preceding verſe, though it be clearer then the day, or any other thing. Therefore els where Sathan is called *The God of this world*, and the wicked, the children of the Divell, who fall under his lawes, eaſily and naturally as children doe, now none of theſe things is ſpoken of the Saints. Why? becauſe they are under another God, another Tutor, other Guardians, hee hath neither that power nor thoſe meanes of deriving it, if Sathan ſtand at our right hand, our good Angell ſtands there alſo; if the Divell uſe all his arts, God hath his methods alſo; Therefore let it be no matter of our glory, that wee are not as the wicked are, but of our ſhame, that wee come neere

them

them in any meaſure, and of our glorying and prayſe to God, who hath put us in the other predicament, where though you have the Divell who aſſaults us with all violence, yet hee prevailes not, becauſe you have God and the good Angells to oppoſe him.

In the next place under this head of the Divells miniſtery for temptation, wee may conſider which way hee layes himſelf out towards mankinde (that is) toward the Saints, and others, for though his power be limitted towards ſome more then others the temptations in reſpect of the ſubject matter of them, the things to which hee tempts are the very ſame.

Hee will venture upon the Saints, even the greateſt things, though perhaps in ſome difference of method, that wee may ſee by his temptations to Chriſt, and the reaſon is, becauſe hee is not ever aſſured, who is a Saint, and who is not, they may be of his owne; And becauſe a little ground gained of them, is a great victory, and becauſe if as ſometimes hee doth hee can bring them very low, hee makes Trophyes, and glories in their blood and ſhame very much.

To handle this at large were to make a treaty of temptations, (which I at all intend not in this ſubject) for as I told you, there is ſcarce any temptation, with which the Divell mingles not, but to point at ſome heads onely which the Scripture mentions, or experience.

And firſt, as greateſt haters of God, and his glory the Divells oppoſe with all their might the worſhip of the great God, and in order to this, they would hinder the knowledge of him, they would ecclipſe the light, with the greateſt and thickeſt darkneſſe, how much they are in this, appeares in that bold tempting of Chriſt, when the divell durſt venture upon a motion 1.

of worſhipping him, in plaine tearmes, and offered all for it: This all auntient and moderne ſtories witneſſe, the firſt thing the Divell makes out for amongſt his, is an alienation from God; and a ſhaped and formed worſhip to himſelf, for which purpoſe hee hath his aſſemblings, where hee appeares perſonally, as appeares by the confeſſion of many hundreds: And therefore Antichriſt his eldeſt ſonne, *whoſe coming is after the working of Sathan*, 2. Theſſ. 2. 9. (that is, who workes even as Sathan workes hee doth the like) ver. 4. *Hee oppoſeth and exalteth himſelf above God, ſo that hee as God, ſitteth in the temple of God, ſhewing himſelf that hee is God:* So as now to be of his party, is to be of Sathans party, to obey him, is to obey the Divell; let them conſider this who are bold to vary in doctrine or worſhip, from the word of God, they fall under a mighty temptation of the Divell, it is his moſt naturall temptation, they ſtrike at the root of all obedience, that ſtrike at the rule, which is the head of worſhip, this is to draw men cleerly and immediately from God, let us advance the glory of God; and the worſhip of God, ſo yee ſhall be fighters againſt Sathan, as the others are fighters againſt God, thinke the promoting of the knowledge of God; and the worſhip of God, to be the greateſt ſervice you can do to God, and the greateſt head you can make againſt the Divell.

2. Secondly as I told you formerly, they are the greateſt enemies of Chriſt and the goſpell, which was in all likelihood the occaſions of their fall, *Hee ſhall bruiſe thy heele*, was propheſied of him of old, that is, hee can goe no higher, but what ever hee can, hee ſhall doe. Before Chriſt came hee oppoſed the beleeving of the Meſſiah, laboured in his inſtrument to deſtroy the whole nation of the Iewes, by *Antiochus;* when hee was borne

borne would have deſtroyed him by *Herod*, Math. 2. Fell fiercely upon him in the wilderneſſe, tooke him at an advantage, carries himſelf, ſo in every reſpect that Chriſt calls him the enemy: *The enemy came and ſowed tares*, Math. 13. 39. And as at other times more groſſely, ſo amongſt the Saints more refinedly, hee oppoſeth goſpell-worſhip, goſpell-preaching, would mingle ſome things of worke and merit, with the free doctrine of juſtification, ſome thing of doubt, and ſlaviſh feare, with the free glorying in our portion, with *joy unſpeakeable and glorious*, ſome thing of pompe or ſlavery with the free, and ſimple governement, and adminiſtration of the worſhip, and diſcipline of Chriſt, ſo as pure and naked goſpell is little knowne, or preached by the miniſters and profeſſours of it.

Therefore what the Divell abaſeth, let us exalt, let us deſire to know nothing but *Ieſus Chriſt and him crucified;* Let Chriſt in the Kingdome of Chriſt *be all in all;* Let us beleeve, though wee be nothing, let us rejoyce, though wee be worſe then nothing in our ſelves, that is, to make good the goſpell, that is, to reſiſt the Divell, let worſhip be adminiſtred according to the rule, though it want pompe and applauſe, and let the power of the goſpell appeare in changing our natures, in healing our luſts, *Grace came by Chriſt;* let the notion of gratefulneſſe worke in us, as effectually as that of merit, let the love of God in Chriſt *be ſtrong as death*, let his dyeing love conſtraine us to live to him, who dyed for us, this is to magnifye the goſpell, which the Divell would depreſſe; if you beleeve ſtrongly, if you rejoyce ſtrongly, if you worke ſtrongly, from goſpell principles and notions, then ye deſtroy the Divell, then you oppoſe Chriſts enemy; I beſeech you, let us doe it under this head: *Doe I not hate them* *Coroll.*

that hate thee, (ſaith David;) Chriſt hath many enemies, which ſhould be all hatefull to us, but hee hath none like the Divell (as I have ſhewed you) therefore hee came to deſtroy him: The faireſt ground of contention that you will ever have with the Divell will be this, that hee is the mortall or rather the immortall enemy of Ieſus Chriſt, if you oppoſe him under this notion, you will draw Chriſt neereſt you for aſſiſtance, and fight a battell in the ſtrength of love, and whilſt you have your head, you will ſecure the body and every member, this is to put another notion in to the conflict, not onely to ſecure our ſelves from luſts, but to ſave Chriſt, therefore live according to pure goſpell, becauſe the Divell oppoſeth it, wee have thought that to be aſſured or to rejoyce *with joy unſpeakeable and glorious*, were onely to doe good to our ſelves, that is the leaſt in it, to a minde well-formed, the returnes are Chriſts, the glory is Chriſts, and the Divell (feeles every blowe) who is Chriſts enemy, and the enemy, God hath ſet you up, with whom you ought to make good a warre and to contend for ever, as wee ſhall ſee heareafter.

3. Thirdly, next to Chriſt, and the naturall and Genuine doctrine of the goſpell, the Divell excerciſeth this miniſtery eſpecially againſt the Churches of Chriſt, and the Miniſters and teachers of them, (who are the guides, and lights,) and members alſo, either by perſecution or diſſention; How hath the Churches bene harrowed not onely of old by the Aſſirians, Caldeans, &c. But in the primitive times, by the Romaines, in all their perſecutions, and the Turkes; now this the Scripture calls *the Divells caſting men into priſon*, Rev. 2. 10. All perſecutions, burnings, impriſonment, the Divells have done it, Kings and Princes hath but lent their hands; That which the Divell did to *Ioſhua*, Zach.

Zach. 3. 1. *Stood at his right hand to reſiſt him*, that the Divell doth generally to all thoſe that would ſerve God in the miniſtry of the goſpell: So *Paul: Wee would have come unto you*, (ſaith hee) *but Sathan hindred*, this their acts and Epiſtles ſhew how heé would have deſtroyed their miniſtry; Then hee corrupts teachers, *Sathan himſelf is transformed into an Angell of light*, 2. Cor. 11. 13. 14. 15. by whoſe meanes men give heed to the *doctrine of Divells*, 1. Tim. 4. 1. hee falls upon the membres alſo, purſues them *like a roaring Lyon*, 1. Pet. 5. 8. *Accuſing them before God day and night*, Rev. 12. 10. Firſt drawes them into ſin the cauſe of Gods hatred, and then labours to faſten upon them the effects; this hee doth amongſt men over whom hee raignes drawes them into murthers & witcheryes, and then diſcovers them, but his uſuall care in the Church is, to divide and ſcatter, that hee may raigne alone, by difference of judgements, diſtracting affections: *God is love*, and love is the onely cement of communion; The Divell therefore, which is *the enemy*, with all his might breaks thoſe walls, looſens this cement, that there may not one ſtone ly upon another till all be deſtroyed.

Let us therefore treade the contrary paths, learne the rule from the obliquity, aſwell as the obliquity from the rule; It is warrant enough for us to reſiſt what Sathan promotes.

In purſuite of that great peece of the Divells miniſtery which lyes in temptation, having ſhewed formerly what influence hee had upon ſin, and what influence upon, and concurrence with temptations, wee came in the laſt place to ſhew, how thoſe miniſteryes were diſtributed according to vices, or perſons, which when wee had made uſe of, wee came to diſcover to you ſome of the Divells marches, in his moſt ordinary and high

high wayes, that is, the great and generall ſnares hee leads men into ſuch as ſeaſe upon moſt men eminently, and to their aſſured ruine, and with which the Saints are ſo clogged as they are rendred unweildy, leſſe expedite, and fit for ſervice, they drive ſlowly, and oftentimes fall ſcandalouſly, though they riſe againe: Wee will purſue two or three of thoſe points more, and ſo conclude this head, in which I purpoſe not to be large.

Another effectuall head of temptation, by which the Divell labours to drowne men in perdition, is the *luſts of the fleſh*. Peter admoniſheth to *abſtaine from fleſhly luſts*, becauſe *they warre againſt the Soule*; The Divell knowes it well, and therefore fights againſt that parte, by thoſe weapons, *Our bodies are the Lords*, and therefore wee ſhould ſerve him in *body as in ſpirit*; but fleſhly luſts though they ſeems to be eſpecially in the body, yet in truth they moove circularly, from the ſoule to the ſoule, *Out of the heart comes fornications, &c.* And when they have paſt the body and come to the heart againe, the ſoule is rendred monſtrouſly adulterous and uncleane, ſo that as the ſoule is pander to the body, ſo on the other ſide the body is vexed and harrowed, beyond its naturall deſires, beyond what it would have to ſatisfy an uncleane and filthy minde, which appeares plainely in this, that the debordments and exceſſes of no beaſts, are ſo great as thoſe of mankind, in bodily things, becauſe neither the reaſon of bodily pleaſures, or any other conſideration, calls for ſo much exceſſe, as the ſatisfaction of a ſoule, made uncleane, and unpure doth, and therefore where ſuch luſts raigne, and are in their exceſſes, a thouſand bodies would not be ſufficient for the drudgery that a luſtfull minde would put them to, ſuch luſts have no meane,

but

but not to be, ſuch mindes beſides other incõveniences labour extreamely under this unhappineſſe, that they conflict continually with impoſſibilities, becauſe their deſires run ſtill higher, and their luſts have enlarged them to a ſpheare, and capacity that no bodie nor bodily thing can reach or fill; How contrary this is to God and his holy Spirit, beſides other things, two things ſhew, one is that hee pretends to be our ſpouſe, and hath married us to himſelf in holines and righteouſnes, ſutable to which bond, and excellent alliance, there is a ſeries of ſpirituall luſtings; proportionable to the ſoule, the ſubject of them, and to God the object of them, which ſhould leade both body and ſoule captive to an holy and intimate converſe with ſo great and excellent a huſband, whoſe comelyneſſe ſhould alwayes be in our eye, and whoſe beauties ſhould ever inflame our hearts, to whom wee ſhould *be holy*, that is, ſeparate, *both in body and ſpirit*, 1. Cor. 7. 34. whoſe loves draw out our affections ſtrongly, but orderly, whoſe converſe fills our minde and enlargeth it altogether, which is *health to our navell, and marrow to our bones*, quite contrary to the effects of other luſtings, which give men occaſion to mourne at laſt, *when their fleſh and their body are conſumed*, Prov. 5. 11. Now for this excellent ſpirit to be out-bid, by ſo baſe and harlotry love, that can make no ſatisfying returnes to have a ſpirit ſtollen from him, and layde under chaines, for theſe luſtings are deepe pits, out of which onely an almighty ſpirit can reſcue, to be caſt of, as not faire or not worthy, cannot but be deepe in Gods heart. ------ *Manet altâ repoſtum judicium Paridis ſprætæque injuria formæ.*

In a word to eſpouſe the Divell his enemy by the mediation of filthy and baſe luſtings, *it is no wonder that men are abhorred of the Lord*, when they thus fall, Prov. 22. 14.

Another thing that ſhewes how hatefull theſe luſtings are to God, is that theſe fleſhly luſts, in that branch properly called uncleannes, are made the greateſt puniſhment of the greateſt ſinnes, Rom. 1. from ver. 21. to 28. If you aſke mee how I intitle the Divell to this, beſides what was ſaid in the beginning of this head, (that the Divell who ſhoots at the ſoule, knowes thoſe luſts ruine it, and therefore uſeth this great engine againſt it,) firſt how can you make a more proper match then betweene the uncleane ſpirit, and thoſe luſts, which are properly ſtiled by God himſelf uncleauneſſe in the abſtract, as being of all others moſt eminently uncleane and impure; beſides looke upon men the Divell acts and poſſeſſeth moſt fully and immediately, *their God is their belly, they fulfill the deſires of the fleſh and of the minde*, which is ingaged as deepe as the body is in theſe luſtings, and evill affections, 2. Eph. 2. 3. and not to proſecute this further, it is extreamely obſervable that where the Divell keeps open court, reignes perſonally, and abſolutely, as hee doth amongſt infinite numbers in this world, though wee are not acquainted with ſuch aſſemblings, therein all beaſtly ſhapes and manners, hee doth ſubject them to the actuall commiſſion, of what ever wee call uncleannes, although oftentimes greatly contrary to their wills and deſires, that ſuffer ſuch things from him, but the bond of their obedience is ſtrickt, and they can refuſe nothing, who have ſubjected their necks to that yoake, this, innumerable and joint confeſſions of witches and ſorcerers, accord upon, of which I could give you account enough upon as good record as ſtory can give us of any thing, although, which alſo wee may conſider, the Divells are altogether uncapable of any pleaſure, from ſuch fleſhly acts, who as being ſpirits, have neither

neither fleſh nor bones nor blood, they do it onely to debaſe mankinde, and by the moſt ſenſuall luſts *which fight againſt the ſoule*, to keepe them at the greateſt diſtance, from ſpirituall, and heavenly employments, by which onely the humaine nature is perfected and improoved.

To conclude this beſides what hath bene ſaid already, the Scripture ſaith expreſly, that not onely in generall amongſt mankinde, but even in the Church, and therefore conſiderable to us all; It is *Sathan which tempts men for their incontinency*, 1. Cor. 7. 5. And it is from him that *the younger women waxe wanton againſt Chriſt, and turne after Sathan*, 1. Tim. 5. 11. 15. ſo as there is cauſe enough to entitle Sathan to this high way of perdition, to theſe *luſts of the fleſh that fight againſt the ſoule*, and therefore cauſe enough for us to watch, him and our ſelves in this high way of perdition, in which every ſtep wee take is a departing from Chriſt our ſpouſe, to follow Sathan, for the Scripture calls it *a turning after Sathan;* Men are apt to thinke that it is but a turning after their loves, a turning after pleaſures, but beſides which you leave which is Chriſt your huſband, you follow indeed Sathan in that diſguiſe which ſhould keepe us at the greateſt diſtance, in every degree or ſteppe that way.

A fifth beaten path of the Divell is *Pride, the pride of life* you may know that to be the Divells way, from which God calls you of ſo earneſtly and ſo effectually: firſt by his denouncements againſt the proud and pride, *Pride goeth before deſtruction*, Prov. 16. 18. as the herbenger or uſher that makes way, a man acted and filled with pride, is upon the very brincke of the precipice of ruine, hee is dropping into deſtruction, God delights to *debaſe every one that is proud*, hee doth but

ſtay, till they are proud enough, that they may be more capable of ruine, and deſtruction, that they may fall deeper. Therefore *when pride cometh, then cometh ſhame*, Prov. 11. 2. and they come both together, pride onely hath the upperhand; Will you ſee how God ſets himſelf againſt this evill, Iob 26. 12. *By his vnderſtanding hee ſmiteth through the proud: Hee divideth the ſea with his power*, as it is ſaid before, but imployes his wiſedome and underſtanding to ſmite through proud men, that is, to do it moſt aſſuredly, to doe it moſt ſeaſonably for their ruine; ſo Prov. 16 5. *Every one that is proud in heart is an abomination to the Lord.* Nothing proud men, looke after more then to be had in eſteeme, and in honour, to be admired, and to be to others the objects of their envies, and the meaſure of their wiſhes, the rule and modell of their actions, but ſaith hee, *Hee is an abomination to the Lord*, that men are which they are to God, and that they ſhalbe within a while, to all the world, that is, they ſhalbe a loathing and an abhorring, and therefore the things which they would eſtabliſt ſhalbe ſcattered, & the houſes they would build ſhalbe pulled downe, for ſo ſayes *Mary*; *Hee hath ſcattered the proud in the imagination of their hearts*, Luk. 1. 51. that is, there is a concentration of thoughts, caſtles that men build for themſelves, the imaginations, the thoughts of mens hearts drive to ſome height, to ſome high marke, or But, ſutable to the fountaine from whence they flow, a proud heart, and when they have wrought them up to a due height and proportion, and looke for the product or reſult of all, then God comes as with a whirlewinde, and ſcatters them, and ſhewes how ill compacted every building is, how looſely it is layde, which is formed without him, ſo for the other place which I hinted, the *Lord will deſtroy the houſe of the proud*, as it is

Prov.

Prov. 15. 25. that is, not onely their workes in deſigne as before, but their workes in iſſue and effect; God may permit ſome deſignes to come to iſſue, they may build houſes and get poſſeſſions, but they ſhalbe deſtroyed, it is a thing of no aſſurance like a building on the ſand, either their foundations ſhall faile them, or from heaven the Lord ſhall thunder upon them, as Hanna ſayes in her ſong, 1. Sam. 2. 10. which is a proper way of deſtroying, and pulling downe proud men, and things, which lift up their head to heaven, but ſaith hee in the ſame verſ. *Hee will eſtabliſh the border of the widdow*, that is, *a widdow which being deſolate and afflicted truſts in God*; as it is elſewhere, widdowes who of all other lye expoſed enough to injury, that have no great projects of their owne, no limits, or borders, but of Gods making, and little power to defend themſelves and theirs from aſſaults and ruine, God will eſtabliſh them, ſayes hee, *the Lord will be their keeper, and then they need not feare*, there is no fence ſo good, as what is of Gods making, hee hath bounded the ſea by an inviſible bound, his word, but no bounds are like it, ſo if hee make a hedge about any, about his houſe and his wayes, nothing ſhalbe able to touch him, and this leades mee to the other part, that bleſſed part, which of all other graces is the foundation, the corner ſtone to happines, and bleſſednes, and that is humility, when God would bring his Sonne into the world, he brought him in the moſt himble poſture; his condition, his ſpirit, and his worke, were all of a lowe and humble edition, and whereas it may be ſaid, that this was for our ſakes and part of his ſufferings for ſin, not ſo onely, but eſpecially and particularly, that, as of all other things, ſo of this grace alſo hee might be to us the great inſtance and patterne, and therefore himſelf ſayes, *Learne of mee for*

I am meeke and lowly of heart, and yee ſhall finde reſt, that which all the world ſeekes after but none finde, but ſuch as are in that condition; ſo Phil. 2. 5. 6. *Let this minde be in you, which was alſo in Chriſt Ieſus, who being in the forme of God, thought it not robbery to be equall with God, but made himſelf of no reputation, and tooke upon him the forme of a ſervant.* That is, whither ever his worke or condition leade him, into what ever abaſement, into what ever lowneſſe, thither his minde eaſily carried him, therefore ſaith hee, *Let this minde be in you;* It may be you ſhall not be lead into ſuch extremities, into ſuch lownes, (for hee dranke deepe, yet the Saints are laid low often,) how ever let the minde be in you, have a ready minde, a minde prepared, there is nothing fits ſo for all kinds of worke and communion for doing and ſuffering, as ſuch a minde, for want of which, either wee are not lead into opportunities of glorifying God, or wee looſe them, and ſoyle them, and make nothing of them: Beſides this (then which wee cannot frame a greater argument,) how is this frame commended to us by God, who beſt knowes what is beſt for us, and what beſt pleaſeth him; Hee tells you *that hee giveth grace to the humble*, Iam. 4. 6. *That hee will dwell with the humble even as in heaven*, Iſa. 57. 15. where hee will diſplay his beames for comfort and joy, that hee may revive their ſpirit and make them live, the truth is, men are ſeldome empty enough for Gods filling, nor humble enough for his revivings, which is the reaſon why wee have no more of this heavenly influence, but are faine to ſpin our joyes out of our owne bowells, as the ſpider doth her webbe, and with contracted and bowed ſhoulders, to beare our burthens, which a little influence from God would make exceeding light, hee tells you all the ill hee ſends, is but to humble you, and hee is

forced

forced to do it, *that hee may doe you good*, Deut. 8. 16. hee tells you that if you will be pleaſed with any of his workes, with newes from heaven, you muſt be humble. *The humble ſhall ſee this and be glad*, Pſal. 69. 32. that is, what God workes in the earth, if you be not humble, you ſhall not live, to ſee it, or have eyes to ſee it, *and the humble ſhall heare thereof and be glad*, Pſal. 34. 2. great things are done and no notice taken of them, becauſe men are not humble. The way to take in the comforts and the joyes from the workes God doth, or the Saints doe in the world, is to be humble, for proud men minde themſelves to much, to conſider God or others, not to multiply more places, would you be great in any reſpect, Prov. 15. 33. *Before honour is humility*, and Prov. 22. 4. *By humility and the feare of the Lord, is riches and honour, and life:* If God have deſtin'd you for theſe things, that is the gate you muſt enter at, would you be great in the kingdome of heaven, take it in what capacity you will, Math. 18. 4. *Whoſoever ſhall humble himſelf as a little childe, the ſame is greateſt in the Kingdome of heaven;* But you will ſay how comes the Divell into this charge, firſt as hee comes into all ſinnes eſpecially ſuch as are great and crying, what ever drawes much from God, or what ever God drawes from much, that is, of the Divell, but ſo is pride, as you have heard.

Another way by which wee ſhall intitle the Divell to this march of pride, is contention, Prov. 13. 10. *Onely by pride cometh contention*, the meaning is, by pride alone, that is, pride alone is ſufficient of it ſelf without any other reaſon, to cauſe the greateſt contentions; for inſtance, men are not apt to fall into quarrells and contentions, unleſſe diſtempered by drinke, or that they have their paſſions ſtirred up by injury, or are diſtempered, or provoked, ſome way or other, but pride alone

alone makes men quarrelſome, and contentious to the utmoſt, and therefore Pſal. 10. 2. *the wicked in his pride doth perſecute the poore;* the poore middles not with him, hurts him not, but hee is proud, that is enough, and having advantage over him, being on the higher ground, hee purſuis it. So what mighty reproaches and revilings *Moab*, and *the children of Ammon* layd upon the people of God, by which meanes they contended with them, appeares Zeph. 2. 8. Now this, God gives meerly to their pride, and therefore when in the 9. verſe, hee threatens the cruelleſt deſolations to them, he ads ver. 10. *this ſhall they have for their pride*, their pride was enough to intitle them to all, that injury, and to all that puniſhment. It was pride that cauſed contention amongſt the Apoſtles, their diſputations and their ſtrife, *who ſhould be the greateſt*, Marc. 9. 34. that pride was the diſeaſe, appeares *becauſe humility was the remedy*, ver. 36. 37. Alſo Math. 18. 1. 2. 3. where Chriſt tells them that except they be humble as little children, they ſhall neither be firſt nor ſecond, they ſhall not goe to heaven at all, ver. 3. *Except yee become as litle children, yee ſhall not enter into the Kingdome of heaven;* and if there be any preeminency, pride obſtructs the way to it; It is humility that opens the doore, ver. 4. *Whoſo ever ſhall humble himſelf, as a little childe, the ſame is the greateſt in the Kingdome of God;* it is not hee that puts for place ſhall have it, but hee that ſtayes till hee be called: But it were well, if our contentions ended with others, if that were the bounds of them, doe wee not contend with our ſelves, our conditions, and with God every day; Let a mans condition be never ſo good, never ſo incompaſſed with mercies, pride alone raiſeth a contention, picks a quarrell, that is, that alone is ſufficient to do it, if there were nothing els. Why are wee not con-

contented, why are wee not well, when wee have enough, or to much, do you know what makes the contention, it is pride, *yee have food and rayment*, yee have not the leaſt part of mercies, yee have not the greateſt part of afflictions; what is the matter why doe yee contend, why doe you walke heavily and dejectedly, it is pride, pride onely, or pride alone can do it, can ſet you as fiercely upon your condition and upon God, as upon your brother, or your neighbour, yea when there is no cauſe at all; Its a glaſſe that extenuates goods, and multiplyes ills, and which is more then any glaſſe can do, findes them where they are not at all, this as I told you of luſt is a moſt boundleſſe thing, and will ſend you to impoſſibilities for ſatisfaction; for let no man thinke, it lyes in the power of his condition to make him happy, pride will outrunne it faſter then it can poſſibly flow in upon him, and which is more, pride multiplyes with the flowing in, as fire increaſeth by fewell; conſider therefore when you contend with your condition, when you are not ſatisfied with your eſtate, it might poſſibly have bene greater or larger, or fairer, or in a word otherwiſe, nay when you doe not walke cheerfully and thankfully and contentedly in what you have, (for that failing is of the ſame roote, and ſpring) then you contend with God, you murmure againſt God, and this a love from pride, properly and onely from pride, *for the judge of all the world cannot but doe juſtly*; God cannot hurt you, cannot injure, or provoke you, as another may, all your contentions with your conditions and ſo with God, are onely from pride; now I beſeech you who is the great Authour and fomenter of contention, but the Divell Διάβολος, the calumniatour, one that breeds ill blood, that doth *calumniate and accuſe night and day*; hee doth

not onely accuſe us to God, but God to us, hee accuſed God to Evah, hee told her *they ſhould be as Gods, knowing good and evill*, this temptation tooke, now hee intimated that God made that reſtraint out of envy, becauſe hee would have none ſo great and ſo happy as himſelf, and therefore there was not ſo much love in giving you liberty to eate of the other trees, as there was envy and ill will in reſtrayning you from this, *For God knoweth, &c.* And hee accuſed Iob to God, *doth Iob ſerve God for nought?* A great part of his traynes are ſpent, in ſowing diſſentions, in making breaches, in multiplying wrath where it is conceived, in boyling it up to revenge, and then effecting it, and therefore there is nothing, hee traines up his more in, then in contentions, and wayes of revenging themſelves, to the utmoſt, the power of effecting which is ordinarily the reward, his ſworne vaſſalls get for the ſlaving, and alienation of their ſoules and bodies; to conclude, hee is *the true king over all the children of pride*, Iob 41. 34. to whom it may be ſaid as to Pilate concerning Chriſt, *Behold your King*: For pride was properly the Divells ſin, 1. Tim. 3. 6. It is called *the condemnation of the Divell*, that is, that for which the Divell is condemned; *Not a novice, leaſt being lifted up with pride, hee fall into the condemnation of the Divell.* This therefore was his ſin, and this he multiplyed and derived preſently hee faſtened it upon Adam, to wiſh to be as God, *knowing good and evill*, and although ſome other ſinnes in reſpect of the conſtitution, and temper, may beare the title of the maſter ſin, that doth not hinder, but that in a true ſence it may be ſaide that pride is the maſter ſin in all, it is the utmoſt roote in originall ſin, that which lieth deepeſt in the ground, and can muſt hardly be reached; what are afflictions generally for, but *to hide pride from man*,

man, nay, temptations are let out upon us, and ſometimes corruptions, that wee may not be lifted up, ſo it was to Paul, what ever his temptations were, the end of all was that hee might not be proud and lifted up with his revelations; this therefore is the proper ſin of the Divell, and hath ſo great a root in us, of his laying in, at firſt, and of his foſtering ever ſince, wee ſhould watch him eſpecially in, as that which hath all the evills in it, wee have formerly named, and is of all other things moſt oppoſite, and contrary to our peace and comfort.

Another martch of the Divells eminent in it ſelf, and moſt dangerous and enſnaring to others, is that wee call worldlines, wee know the Divel is called *the God of this world*, and, *they that will be rich*, that is, they that ſet their hearts upon it, that propoſe this to themſelves, they will be rich, they will abound, they will, that is, what ever it coſt them, though they breake never ſo many hedges for it, though they tread never ſo many unjuſt or weary ſteps, *they fall into temptation and a ſnare:* The Divell hath them in his ſnares, and leades them whither hee will, whither hee hath a minde to leade them, 1. Tim. 6. 9. Other ſins have their aggravations, but this is the moſt earthly of all other, and in ſome reſpects, the moſt unworthy a man; And therefore the ſeate of this luſt is ordinarily the baſeſt ſpirits, there it hath its riſe, and growth, and in order to effects, it is *the root of all evill*, that is, aſwell as other vices, it is extreamely fertill of ill, whether you conſider the evill of ſin, or the evill of puniſhment for ſin, this love of riches, what will it not conſtraine men to, they will breake all the commandements in a round for the ſatisfying of thoſe luſts, what frauds, deceits, perjuryes, cruelries, murthers, hatreds have bene excer-

ciſed for the nouriſhing of this luſt, nay what other ſins of luſt and uncleanneſſe, of the loweſt and baſeſt kinde? People often ſubject their bodies and ſoules to the ſatisfying of this affection; And for the evill of puniſhment, the Apoſtle ſaith heere, *that they pierce themſelves thorough with many ſorrowes*, that is, they have a carefull and ſorrowfull life of it, (contrary to that good Solomon ſpeakes of, *of rejoycing in their portion*, and enjoying it with thankſgiving) they are full of cares, and their injoying time comes never, for they grow poore by their riches, they extenuate that in their affection, which to their ſence they abound in, when they have more then their cheſts or their barnes can hold, their hearts tell them this is nothing: Beſides they expoſe themſelves to the greateſt labours, to the greateſt wearineſſe that is imaginable, they toyle by day, and they cannot reſt by night, the feare of looſing pierceth as much as the paine of getting, and *there is no end of their travaile*; But there be other ſorrowes alſo, terrors of conſcience, and flaſhings of hell, which ordinarily accompany thoſe luſtings, and are the reward and ſalary of their actions, beſides the great evill which I have not named, that *they erre from the faith*, for having changed their God, and ſet up *covetouſnes, which is Idolatry*, its no wonder if they fall from the faith, and if not in profeſſion, in deede, become apoſtates; I have wondred why this ſhould be ſaid of covetouſnes, rather then of any other vice, that *is Idolatrous, nor a covetous perſon, which is an Idolater*, Eph. 5. 5. It is certain ambition, and pride and ſelf love is idolatrous alſo, it is true that covetous perſons worſhip the ſame things that Idolaters doe, ſilver and gold, *the Idole of the gentile are ſilver and gold, the worke of mens hands*; materially they worſhip the ſame, therefore

ſaith

ſaith Chriſt, *yee cannot ſerve God and Mammon*, Math. 6. 24. Ye cannot put your truſt in the Lord and in riches, the Lord and riches cannot be your ſtrong tower together, perhaps it may be this, that though in reſpect of our devotion and addreſſes other things may be our God, that is, wee may ſerve them, worke to them, labour to pleaſe them, ſo the Apoſtle ſayes, *their belly is their God*, yet in reſpect of truſt and confidence (which is much of the worſhip God hath from us) riches eſpecially carry it away there, for the world hath got an opinion (though a very falſe one) that riches can doe all things, therefore they vale and bow to it, and truſt in it, beſides becauſe this is generally received, and *men are called wiſe, when they doe well to themſelves*; therefore the Apoſtle brands this eſpecially with that, which is a truth alſo of other luſtings, that in a more intenſe and earneſt purſuite of them, Idolatry is committed; Now in this the Divell as in other things juggles with us extreamely, one of the baites and ſnares, with which hee holds thoſe perſonally and profeſſedly ſubjected to him, is ſome money they ſhall get, ſome hidden treaſure, theſe poore captives hee abuſeth infinitely, and after ſeverall yeares expectations of ſome great riches, and many diggings and minings, wherein by breaking ſome method, or other they faile a thouſand times, they meet at laſt with winde in ſteed of gold, with that which lookes like it, but prooves leaves or duſt, when they uſe it. Remigius reports that of all the moneys, that the witches that fell under his examination, acknowledge to have received from the Divell, there were but three ſtivers prooved currant, the reſt were leaves, or ſand, when it came to uſe; hee doth the ſame in effect with all earthly men, either hee deludes their hopes, they get not what they expected,

hee makes them labour for that hee knowes they ſhall not obtaine, or deceives them in their enjoyments, they make nothing of what they poſſeſſe, and it is all one, not to have and not to enjoye, in truth, that is out of his power: The comfort of things, the good of things hee cannot give if hee would, and hee would not if hee could, the Divell incourageth us to cracke the nut, but God takes away the kirnell, *gives it to them that are good, before him*; comfort and enjoyment and delight are the portion of his people, *A mans life ſtands not in the abundance of the things that hee poſſeſſeth*, that is, the good and happineſſe of life, and therefore, *A litle that a righteous man hath, is beter then the revenues of many wicked*, Eccleſ. 2. 26. *God giveth to a man good in his ſight, wiſedome and knowledge and joye*, that is, *wiſedome* to purſue right things, and to goe right wayes to attaine the end hee deſires, *knowledge* how to improove them, and *joy*, that is, the good and comfort of things, and life; *But to the ſinner hee giveth travell, hee giveth to gather and to heape up that hee may give it to him that is good before him*; they dig the mines, they plough the ground, but the Saints enjoy, they reape and gather.

Coroll. Therefore particularly to this, *let the rich man rejoyce in that hee is made low, and the brother of low degree, that hee is exalted*; that is, ſhew them God, and heaven, convert them, and they are eaven preſently, both are alike neere God, and ſo comfort and happineſſe, that which the world pretends to, but cannot give; *Godlineſſe with contentment is great gaine*, that is, which gives contentment, there is the gaine you looke after, there is the happineſſe that wealth promiſeth, but it is God that gives it; now a *rich* and a *poore brother* are neere God alike, if the *rich* at leaſt be made *low*, if hee have learned *not to truſt in uncertaine riches*, if his pride that riches

cauſeth

cauſeth be abated, and the poore brother be exalted, that is, that hee ſees not ſuch a difference in reſpect of ſolid comfort, and happineſſe, hee ſees himſelf in as good a poſture as rich men. Indeed that men are, that they are to God, and their true vallue is according to the proportion of their neerneſſe to him, not to what they are to riches, to Princes, or to the great things of this world.

So yee ſee theſe ſix heads wherein the Divells great temptation lyes, from whence wee have deducted ſome Corollaries, wee proceed to one or two more drawne in generall from that which hath bene ſaid.

Coroll. 1. And firſt yee ſee hence the drudgery of the Divell, Gods worke and the Divells, carries wages in their mouth in thoſe pathes wee have runne over, there is nothing but deceit and falſhood, a man is cozened, his nature is debaſed, and to judge a right, the reward of ſinning is not onely in another life, and in this life by afflictions, but the very ſinning is miſery enough, to be defiled and made filthy by luſt, to be puft up and ſwollen by pride, to be made earthly and baſe by worldly mindedneſſe, to follow the Divell in all, how miſerable how vilde is it, how debaſing to mans nature? Let the children of the Divell, the peoples, the diſciples of the Divell glory in their portion, wee know it is their ſhame, they boaſt in their liberty, they have no tyes or bonds, but wee know that *to whom men obey, of the ſame they are brought in bondage*; now they obey the Divell, for they doe his workes, they fulfill his luſts; On the other ſide, let not us faile to glory in our condition, and to improove it, how ſweet is our portion, the traines the wayes of God are pleaſant, *all his wayes are pleaſant, and all his pathes proſperity*, to have naturall deſires, which exceed not their bound and liberty

berty to ſatisfy them, without the fire, the ſcald, the Itch of luſts, to have a ſpirit ſo great by meeknes, and humility, as it is above thoſe ills, it ſeemes moſt to fall under, to be be-lowe envye, for the world ſees not your riches, nor your greatnes, and above miſery and ſhame, to have a ſpirit ſo meekned as it cannot breake, againe to be above your condition what ever it is, and to uſe it, to poſſeſſe your eſtate, and not to be poſſeſt by it, to looke on money as a ſervant of the loweſt forme, to pitty them that Idolyze it, and to improove more your litle by enjoyment, then they doe their riches by looking on it and Idolizing of it. Againe to goe further into the conſideration of what wee ſaid before, and ſee how you outſtrippe them for another life, in knowing and loving that which they ignorantly perſecute, in having your aſſurance in God, whereas they have none at all, nor in any thing; I could be large heere in the compariſon of our ſervice and our way, which ſhould be the object of our joy and rejoycing, when ever wee thinke of it, and thinke of it wee ſhould often, for that purpoſe: For ſince God hath made the miſerable condition of the wicked, a foyle to the love of his elect, wee ſhould do ſo alſo, and run over by way of compariſon, the heads and grounds of our comfort, but I ſhall rather in the ſecond place

Coroll. 2. I Intreat you to improove theſe things, *If you know theſe things, happy are yee if yee doe them*; if you know the differences of your conditions, if you know the wayes of Sathan, from your owne, and where they part, happy are you, if you tread thoſe wayes and thoſe paths, and for thoſe broade high wayes, thoſe common roades, theſe beaten pathes of Hell, which wee have deſcribed, our wiſedome and our glory will be to keepe a looſe of, to keepe farre from them, it will be leſſe

ſhame

ſhame for us to be ſhamed by other things, to be caught by other traines, then the common ſnares: Although it be true that in the purſuite of thoſe things, Sathan uſeth his greateſt wiles, and his fineſt peeces of ſubtilty, however let us keepe a loofe of, let us carry a watchfull eye to thoſe great and common ſnares, the Divell may alter his method, but his *But*, and *end*, is the ſame, hee findes theſe things ſutable to corrupt nature, and hee improoves all that is within us, to worke vilde and baſe impreſſions thoſe wayes, therefore let us watch him, where hee watcheth us, and let us not thinke that becauſe *wee have eſcaped the pollution of the world*, that therefore wee ſhall eſcape him, hee ſpinnes his web the finer for you: Which is the reaſon why I have ſpent ſometime in theſe particulars of his moſt uſuall martches, that yee might ſee the way in ſome of its foulneſſe, together with the guide, that yee might ſee the hooke under the bayte, and be undeceived in things ſo greatly concerning you.

Now therefore having your adverſary ſo fully and largely deſcribed to you, in his nature, in his power, in his miniſtry, as hath bene ſhewed at large in this tract of Angells, (for ſome peece of the Divells power, you muſt fetch from what hath bene ſaid of the good Angells, that wee might not be obliged to repeate things twiſe) it remaines that wee ſhould fight, that is, that wee ſhould addreſſe our ſelves to the combate, for there is in this adverſary what ever might prepare you, and ſtirre you up to a moſt formed and exact warre.

For firſt hee is as hath bene ſhewed a moſt inveterate and ſworne enemy, hee ceaſeth not to accuſe day and night, hee knowes all our good, lyes in maintaining good tearmes with God; Therefore his care is to be-

get ill blood between us, hee inticeth us to offend him, and when hee hath done, hee aggravates this offence to the utmoſt capacitie of it, *Hee goes about like a roaring Lyon, hee goes about;* therefore hee is not idle, hee workes continually, and it is *like a roaring Lyon*, hee hath not onely a Lyoniſh nature in him apt to devour, and to fall upon the prey, but hee is ever roaring, that diſpoſition is alwayes wound up to the height, and intended in him, other enemies not ſo, ſo that heere is the worſt diſpoſition that can be imagined ever acted and mannaged, with the greateſt intenſeneſſe.

2. But then ſecondly if his evill nature had not much power joyned to it, hee were leſſe conſiderable, leſſe formidable, though wee ſay there is none ſo weake, but hee hath power to doe hurt; But I beſeech you conſider, his power is fitted to his nature, if hee meane ill, hee is able to doe alſo much ill, there is no part or faculty of your ſoule or body, that hee cannot reach, and that at all times, in all conditions, in all poſtures, alone, or in company, idle, or imployed, ſleeping, or waking, when you are fit for nothing els, you are fit to receive his impreſſions; Nor is hee an enemy of the weaker ſort, and ſo leſſe conſiderable, an arme of fleſh, againſt poore fleſhly creatures is great, but hee is a ſpirit; Our originall ſin, our fleſhly corruptions wee finde evill enough, enemies bad enough, even to the making us cry out with *Paul of the body of death*. But *we wreſtle not againſt fleſh & blood*; this text tells you you have another kinde of combatant, for the deſcription of whoſe power to finde fit names, the higheſt compariſons will faile us, *Principalityes, powers, rulers, ſpirituall wickedneſſes above:* They are not called *Princes*, but *principalityes*, not *Potentes*, but *Poteſtates*, not *mighty*, but *powers*, Lord not of a part, but of the whole world, *of the darkneſſe of the*

the world, all the wicked of the world, which are darkneſſe are of their ſide, fight under them againſt us, and all the darknes in our owne harts is with them alſo, all thoſe fumes and foggs of luſts, all thoſe miſts of ignorance, and unbeliefe are part of his armie; Againe, inſtead of wicked ſpirits they are called *ſpirituall wickednesſes*, and that *above*, both in *high things* and *in high places*, they are above us, they hang over our heads continually: You know what a diſadvantage it is to have your enemy get the Hill, the upperground, this they have naturally and alwayes.

Againe there are enough of them, they can immediately beleaguer a man, cõpaſſing him round, poſſeſſe every part of him: Seaven Divells can enter at once into one man, or if need be a whole legion; doe wee beleeve theſe things, and are wee not ſtirred, are wee not affraid, if we apprehend the approach of an enemy, and the towne wherein wee are be in danger, what wringing of hands is there, what praying, what proviſion, and yet perhaps hee may be diverted, hee may accord; But there is no truce in this warre, a perpetuall combate, that time you are not upon your watch you will be taken, for your enemy knowes it, if an enemy in warre knew certainely when the watch were neglected, hee would take that time, now hee knowes when you neglect your watch, when your faith and affections ſleepe, which of other enemies cannot be ſaid.

But then thirdly, if the contentions were for things of litle moment, the matter were leſſe, but if there be any thing great in heaven, or earth, that is the prize of this warre, whether it be the happineſſe of your life, the peace of your conſcience, the eternall condition of your ſoule, and body, or which is more, the glory of God, for all theſe are ſtrucke at cõtinually. 3.

Captaines when they make orations to their ſouldiers, they tell them they fight for their country, for their poſſeſſions, for their wives and children, for their liberties, but what is all this to our warre? To our prize? Wee fight for *peace of conſcience which paſſeth all underſtanding*, wee fight *for eternall life*, wee fight for *God* and *Chriſt*, whoſe glory in us lyes at the ſtake every day, and ſuffers, or is relieved by our fighting: I beſeech you are not theſe things worth contending for? Will not ſo goodly a prize put ſpirits into you? Some have done wonders while their lovers have lookt upon them, others while they have fought for their loves; What doe you fight, for nothing? Yes, it is a love you fight for too, & one that fought for you even to death, you doe but requite him, hee is before hand with you; and doth not your love looke upon you alſo? Yes. If you can ſee him, I aſſure you hee ſees you, and there is not a watch you make, there is not a ſtroake you ſtrike, but it pleaſeth him, and it refreſheth him, as on the other ſide there is not a negligence, or a faile, but it wounds him, and afflicts him; what ſay you will all this that hath bene ſaid put courage into you, and make you fight, it is brought for that purpoſe, I beſeech you let it put on ſtrong reſolutions to pleaſe the Lord, to reſiſt this curſed enemy, this damned enemy, for ſo hee is, he carries his condemnation about him; and yet this enemy which is left ſo mighty, and powerfull, for our tryall, for our reward, if wee fight manfully, if wee fight the battailes of the Lord, (if wee be wiſe, if wee will) all tend to the glory of our victory, to the honour of our God; onely let us reſiſt the Divell, being ſtrong in the faith, to which purpoſe I will endeavour to ſearch a little into, and to ſpeake ſomething of this heavenly armour which God hath given us for that purpoſe.

Where-

Wherefore take unto you the whole armour of God, that yee may be able to withſtand in the evill day, and having done all to ſtand, Eph. 6.13. In this 13. ver. wee are bid *to take unto us the whole armour of God*; as in the 11. verſe wee are bid *to put it on*, with the reaſon added, *that wee may be able to withſtand in the evill day, and having done all to ſtand.*

From the firſt words obſerve this, that no weapons will ſerve to fight with the Divell but Gods, nothing will make you ſhot-free, but the armour of God, for ſo ſayes the Apoſtle, *the weapons of our warfare are not carnall, but mighty through God*, 2. Cor. 10.4. So as heere you ſee the reaſon, becauſe carnall weapons are weake ones, to be carnall and to be weake are convertible termes, as to be ſpirituall, and to be mighty, are alſo; now you have to doe with a mighty enemy, as you have ſeene already, therefore you muſt have mighty weapons, you muſt have a wedge fit for the knot; David had never overcome Goliah, if hee had not come with ſpirituall weapons, 1. Sam. 17. 45. *Thou comeſt to mee with a ſword, with a ſpeare and with a ſhield, but I am come to thee in the name of the Lord of Hoſts, the God of the armies of Iſracll, whom thou haſt defyed:* It was not *the ſling nor the ſtone* that did the feate, but it was this *mighty Lord of Hoſtes*, in whoſe name hee came; To goe armed therefore againſt the Divell in the ſtrength of your owne reſolutions, or your temper, or conſtitution, or your habits, and education, is to fight againſt Goliah with a ſtone and a ſling, without the name of God; Nay your experiences, your contrary reaſonings, they may have influence into your ſin, but they will never into the victory, unleſſe this ſtone and ſling, theſe underweapons be mannaged by the name of God. For your reſolutions this cunning tempter knowes that there is nothing ſo naturall, ſo proper to a man as man, as

changeableneſſe, as on the contrary, it is the high and incommunicable Charracter of God to be without variation, or ſhaddow of changing, all the matter is but to finde a plauſible reaſon for the ſaving of his credit. For our temper and conſtitution, hee hath luſts peculiar for every temper. Beſides hee can eaſily perſwade luſts to give place to one another for a time, as pride to uncleanneſſe, &c. And his power is much upon the body, and the humours and conſtitutions of it, to ſtirre and worke upon thoſe humours, that by the helpe and mediation of the fancy ſhall worke to his end, and gaine the will and underſtanding: As for your education and habits, experience ſhowes that many things that looke like morall virtues, are nothing but the ignorance of ill, or the law of a conſtraint: Beſides hee hath his methods, and by a few degrees will leade you to that, and by ſteppes that would have utterly deferred you, had it bene repreſented to you, all at once, and for your reaſonings, and experiences you will finde that to be the proper weapon, hee is elder then Adam, hee is wiſer then Salomon, ſet holineſſe aſide, hee hath beene trayned up to ſophiſtry and deceit, and therefore verſe the 11. the *Armour of God* is applyed to *the wiles of the Divell*, ſo as you have no reliefe, but what was Davids, Pſal. 118.10. *All nations compaſſed mee about, but in the name of the Lord will I deſtroy them, they compaſſed mee about, yea they compaſſed mee about*, there was a perfect *Pariſtheſis* of ill, and enemies a perfect beleaguering, ſo ver. 12. *They compaſſed mee about like bees*; you ſhall ſee how Bees in ſwarming time, will compaſſe a buſh, ſo will Divells and their effects multitudes of Diveliſh thoughts, and temptations; A man ſhall not ſee his way out, they are behinde him and before him, and as in the words following, *They are kindled as the fire of thornes*,

thornes, ſo the Greeke and Chaldea reade it, they fall quickly into a great blaze, or the word is alſo quencht (as Hebrew words ſignify often contraries,) they kindle quickly and like thornes, but they quench alſo as ſoone, *for in the name of the Lord will I deſtroy them*, this is all your reliefe to deale with your enemies, as David did, *your faith is your victory, whereby you overcome the world*, 1. Iohn 5. 4. that is, *in Chriſt*, it is *the power of his might that makes us ſtrong*; Chriſt hath a might, a mighty abilitie, hee is endowed with power from above, which being put forth in us, gives us a power to be ſtrong, and to ſtand our ground, as ver. 10. for in thoſe words the habit ſeemes to be diſtinguiſh't from the energy and operation, when a man is acted by the Divell, either by an immediate poſſeſſion, or ſome eminent ſtrong way of luſting, that hee is ſtrong in the Divell and in the power of his might, that is, you ſhall finde a power full operation of the might of the Divell upon him, ſo as did wee not ſee a humane ſhape, wee ſhould thinke it were the Divell indeed, ſo greatly is his might acted upon men, with power; Now after this manner ſhould wee be ſtrong in the Lord, by the influence of his ſpirit, by the ſtrength of his armour, other ſtrengths will proove but weakneſſe, ſo much for that point.

Secondly it is not without its obſervation that it is called heere and before *the whole armour of God*, πανοπλιαν. There is no man pretends ſo little to religion, but hee will doe a little, hee will pretend to ſome graces, hee will make ſome ſallyes, as if hee would fight, but the difficulty, and the wiſedome, and the ſtrength lyes in the univerſality, there is a chaine in graces, you looſe all if you looſe one, as *Iames* ſaith, *Hee that breakes one command is guilty of all*; and God that gives you armes not to clog you, but to defend you, hath given you nothing

nothing to much, it is not the beauty, but the uſe of an armed man which hee conſiders: That place which is open, to be ſure the Divell will ſtrike in; for hee knowes the bare places, and one open place will ſerve to kill you aſwell as an hundred, therefore God hath made a defence for all, therefore the Scripture calls for *a growing up in all grace, or in all things*, Eph. 4. 15. 2. Pet. 1. 5. Therefore Peter calls for an addition of one grace to another till you be compleate. *Adde* (ſaith hee) *to your faith vertue, &c. For if theſe things be in you, and abound*, that is, if you have all thoſe parts, and that in a way of height and eminency, if they be not ſcanty and narrow, then *you will abound alſo*, that is, *you will neither be barren, nor unfruitfull*: I beſeech you conſider this, it is the univerſality, it is *the whole armour of God*, that will alone ſerve our turnes, and which alone wee ſticke at; All difficulty lyes in exactneſſe, in bringing things to their end, and their perfection, every one is a beginner and a pretender to learning, to knowledge, to arts, to religion it ſelf, but the exactnes, the univerſality is the portion but of a few, let us doe otherwiſe. How good is God, who hath given us a whole armour, let us not ſhew our ſelves at once enemyes to our ſelves, and unthankfull to him, unleſſe wee feare neither God nor the Divell, on the other ſide let this comfort us, that there is *a whole armour*, there is *a whole Divell*, that nature is improoved to the utmoſt capacity of a rationall nature for ill, for hurt, if there were not *a whole armour*, wee were undone.

3. Thirdly, wee are commanded to *take unto us* this whole armour of God, and ver. 11. *to put it on*, God makes it, God gives it, hee makes it efficacious, but there are our parts alſo, wee *muſt take it to us, and put it on*, there is a ſluggiſhneſſe in mens natures, if God would

would doe all, and men might ſleepe the whileſt, perhaps they would lye ſtill, and let him truſſe on their armour, but this is not the law wee live by, this is not the tearmes wee ſtand in with God, what wee cannot doe, God will doe for us, but what wee can doe, that wee muſt doe; Hee doth not worke with us, as wee worke with a hatchet, or a dead inſtrument, but as the ſoule workes with the body, that is, in it, and by it, ſo as the body doth its part, and feeles the labour, the ſoule at firſt gives life to our body, ſo doth God to our ſoules, when they *are dead in ſins and treſpaſſes hee quickens them;* Alſo the ſoule gives guidance to the body and direction, and aſſiſtance, ſo doth God, hee never failes us, hee is ſtill by us, *at our right hands*, but wee have our parts, our reaſon, and underſtandings, our will and our affections, they come into play every day, and if God can do nothing by them, hee will do nothing without them; This, when men beleeve ſo much in other things, as they will ſcarce truſt God with any thing, they will ſee a reaſon, and a meanes ſufficient to produce every event, they will be at every end of every buſineſſe, why doe they devolue all upon him in religion, without ſtirring at all? Becauſe they minde it leſſe, which is the meanes to make God minde it not at all; Therefore I beſeech you, let us do our parts, fetch aſſiſtance from God, and worke under him, receive influence and ſpirit from him, and uſe them, intend mightily what wee doe, for it is to God, and for him; thoſe that worke under any Agent, though never ſo mighty, do ſo, and this know, that the more mighty any ſupreane Agent is, the more it intends, imployes, and fills the inſtrument, as hee that ſerves a wiſe man, though hee do nothing but by the direction and appoyntment of his maſter, yet hee ſhall finde his under-

ſtanding intended and imployed, for a wiſe directer doth *more* intend, and fill the ſubordinate inſtruments, and Agents not contra.

Now hee comes to the end and uſe of the *Armour*, *that they might be able to ſtand in the evill day, and having done all to ſtand*, the word is ἀντιστῆναι, *to reſiſt, to ſtand againſt*; you ſee heere is a reall combate, as your enemies are great which you have heard of before, ſo is the combate, it will coſt you reſiſting, and fighting, and there is a day appointed for it, *an evill day*, that is, a day of battaile, our whole life is ſo many evill dayes, therefore ſayes the Apoſtle, *Redeeme your time becauſe the dayes are evill*, Eph. 5. 16. that is, troubleſome and full of temptations, if you would make any thing of your lives, of the opportunities you meet with all, of the occaſions that fall out, you muſt redeeme them, a little time and opportunity is worth much, it will be loſt to you if you redeeme it not; So *all our dayes are evill*, as Iacob ſaid, but ſome more eſpecially may be called by way of eminency *the evill day*. All the dayes of Iob were in a manner evill, becauſe none were without ſome moleſtation, and trouble, *I had no reſt* (ſayes hee) *neither was I in quiet yet trouble came*, Iob 3. 26. But the great evill day was, when Sathan was let out upon him; the great evill day to the Diſciples was when Chriſt was crucifyed, and they were *Winnowed by Sathan*; So there are more eſpeciall times and parts of our life, when God will try us by letting out Sathan upon us, but thoſe times and ſeaſons know no man, no more then the day of judgement, and therefore wee muſt be ever ready for them, upon our feet, and with our armour about us; ſtanding is a warlike poſture, a poſture of watch, a poſture of fight, it is not a ſtanding ſtill, but it is a fighting, a reſiſting, *yee have not reſiſted unto blood*

ſtriving

ſtriving againſt ſin; God expects that wee ſhould *fight a good fight*, that wee ſhould quit our ſelves like men, and wee had need doe ſo, unleſſe wee would be undone, and foyled, and therefore hee addes *and having done all to ſtand*, that is, doe what you can, you will but ſtand, it will be little enough to doe the worke, the enemies are ſo mighty and great, the warre is ſo ſharpe: God hath an purpoſe for many holy ends ſo ordered it, that you ſhall have worke enough of it; ſome carry it thus, *omnibus confectis ſtare*, that is, all the afore ſaid fell, and cruell enemies being overcome, having done all, having defeated them all, vanguiſhed them all, you may ſtand as conquerour; What a glorious thing will this bee, that as Chriſt your captaine, ſhall ſtand laſt upon the earth, ſo you ſhall ſtand with him, glorying and tryumphing to ſee your enemies dead before you, when as others that were fainte and delicate, that would not ſtand and fight and arme: As they were heere led captives by Sathan, at his pleaſure, ſo ſhall be led into tryumph by him at laſt: Thinke of this that by doing your duty, by ſtanding your ground, by arming, and fighting in the power of Chriſt, in the armour of God, this mighty Hoaſt ſhall lye dead before you, *And thoſe which you have ſeene to day*, in this evill day *yee ſhall ſee them againe no more for ever*, you have therefore two things to incourage you: Firſt, the neceſſity of your fight. Secondly, the glory and pleaſure of the victory; Neceſſity will make Cowards fight: And therefore commanders provide dilligently, that their enemies may have a backedoore to runne away, becauſe neceſſity, and diſpaire will produce wonders: I beſeech you doe but ſee, and heere is an abſolute neceſſitie, unleſſe you take all this armour, *ſtand*, and *withſtand* yee will not *ſtand* at laſt, this is little enough, you muſt doe all this that *having*

done all, you may ſtand, but then *having done all, you ſhall ſtand*, that is, *ſtand* as conquerour, *ſtand* as Chriſt ſtands, with your enemies ſlaine about you: You ſhall have the pleaſure of revenge, which heere you may take in by faith, and of victory, the ſhouting of a conquerour; Cowards have but the pleaſure of idleneſſe, and the ſhame and miſery of ſlavery, they *have their good times heere*, what is their good times? To ſleepe, to be idle, to be abuſed, and deceived, thy labours are better then his pleaſures, then his enjoyments; What then is thy good times? *Thou art comforted, and hee is tormented*, thy captaine tells thee thou haſt done well, *well done good and faithfull ſervant*; Thy conſcience tells thee thou *haſt fought a good fight*, but praiſe is not enough in thy captaines mouth, *enter thou* (ſayes hee) *into the joy of thy Lord*, hee ſhewes thee *a crowne of righteouſnes*, which hee hath kept by him all the while, and which thou mayeſt thinke on every day, till thou haſt it, but then hee gives it thee, hee puts it on: Where is now your ambition, where is your ſpirit, and your courage, thinke not on meane things, but on crownes, and victories, and glories, and if you enter the liſt, if you fight, do it to purpoſe, labour ſo to withſtand, that at laſt *you may ſtand*; *So runne* (ſaith the Apoſtle) *that yee may obſtaine*, 1. Cor. 9. 24. Every one is a pretender, and a runner, but few carry the prize, they finde hot worke, they grow weary, and quit the liſt, *Thou therefore* (ſayes Paul to Timothy) *indure hardnes as a good ſouldier, of Ieſus Chriſt*, 2. Tim. 2. 3. that is, though thy armes preſſe thee, and thy worke pinch thee, yet *indure*, it is worth the while, *that thou mayeſt ſhew thy ſelf a good ſouldier of Chriſt*, and mayeſt pleaſe him that hath choſen thee, thou muſt not pleaſe thy ſelf in his worke, *for hee pleaſed not himſelf in thine. Chriſt pleaſed not himſelf*, this is written, God tooke notice

tice of it, the time will come when hee will pleaſe thee, and then it followes ver. 5. *If any man fight, hee is not crowned, except hee ſtrive lawfully or duely*, that is, it is not enough to enter the liſt, and fight, but there is the law of combate, and the law of fight, if you do not fight as yee ought according to the law of combate, the law of armes, if you give over to ſoone, and ſtay not till the victory be gotten, till your enemy be profligated, and abaſed, hee had as good have done nothing, this hee amplifies ver. 6. by the ſimilitude of a labourer, *The huſband man that laboureth firſt, muſt be partaker of the fruit*, for ſo *firſt* hath reference to *labouring*, not *to fruit*, fruit and crownes, reaping and glory are the effects of labour, and due fighting; thinke not to goe to heaven with your armes acroſſe, or your head upon your elbow, or with good beginnings, and faint offers, t'is lawfull fighting, t'is hard labour, leades you to glory, and ver. 7. ſayes hee: *Conſider what I ſay*, what were the matters ſo hard, or the ſimilitudes ſo deepe? No, but the meaning is, turne it in your minde, often thinke of it, almoſt continually, do not thinke to goe to heaven with eaſe, you can never thinke to much that you muſt fight hard, and contend lawfully, and labour mightily, and indure all things, as ſoldiers that would pleaſe their captaine, before ever yee ſhall be crowned and reape, and then hee concludes with, *The Lord give thee underſtanding in all things*, which ſhewes how hard it is, for us to apprehend theſe things aright, ſo as to have them worke upon us, and to be affected with them to purpoſe, ſo as not to have ſleight thoughts of them, though they be things not hard to be underſtood.

To conclude, all good things are of God, though wee be taught, hee muſt open our underſtandings, as when wee are commanded, hee muſt worke in us to

doe, and eſpecially in the things whereof wee ſpeake.

It will not be improper heere by way of incouragement, to conſider as what power and might Sathan hath, ſo what bonds and reſtraints alſo?

Firſt, all the Divells can doe nothing without aformed commiſſion from God, this the example of *Iob* makes moſt cleare, the Divell ruin'd his eſtate, by the Sabeans, but not till God had given him power, hee infected his body with miſerable diſeaſes, but hee was faine to aſke new leave for it, ſo 1. Kings 22. An evill ſpirit offered his ſervice to deceive *Ahab*, ſo an *evill ſpirit from the Lord* came upon *Saul*, but both by commiſſion: So the Sorcerers of Egypt, they acknowledged the hand of God, when themſelves were ſtopped, it was no more impoſſible for them to make *Lice* then other things, but God let them goe on a while, that his power might appeare the greater in giving the ſtoppe; So Zach. 3. *The Lord rebuke thee ô Sathan*, God can doe it though no other can, ſo *Chriſt* ſayes, *The Prince of this world is caſt out*, Ioh. 12. 31. *The Prince of this world is judged*, Ioh. 16. 11. hee is not onely under *God*, but under *Chriſt God-man*, hee is ſubjected to our friend and huſband, and that in little things. They could doe nothing on ſwine without leave, Luk. 8. 32. much leſſe can the Divell touch us in any thing, without a commiſſion; Beſides, what wee have told you of their chaines which *Peter* and *Iude* mentions, ſhewes the power God hath over them; And generally wee have this aſſurance, that *a haire from our head ſhall not periſh without the will of our Father*. So as our greateſt enemy is ſubject to our beſt friend, and mannaged to our advantage, which ſhould incourage us to fight and ſecure us of the iſſue, *for the God of peace will tread Sathan under our feet*, at laſt, Rom. 16. 20.

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The Divell and wee are in earneſt, but God, as thoſe two captaines lets the young men play before him, and can ſtoppe them when hee will, hee is in no paine in reſpect of the combate or iſſue, but hee hath the pleaſure to ſee weake ſaints overcome gyants, by hanging on him by the ſtring of faith. God is on our ſide, and the Divell is ſo ſubject to him, as there is no greater ſubjection, let hope then aſwell as neceſſity incourage us to fight, wee have both thoſe arguments in their height; God will mannage his graces in us, to our advantage, but let us doe our parts.

Wee come now to the particular peeces of armour, whereof the firſt is, *The girdle of truth, having your loynes girt about with truth*, In the loynes is ſtrength, as is ſayd of *Behemoth, his ſtrength is in his loynes*, Iob 40.16. In them alſo is the power of generation, for ſo God ſayes to *Iacob, Kings ſhall come out of thy loynes*, Gen.35.11. This metaphor therefore applied to the minde devotes ſtrength, ſteddineſſe and conſtancy; on the contrary men that are delicate, effeminate, and unſtable, the Latine calls them, *clumbs without loynes*, now that which fits this part, in ſome thing that begirts it, that the part wherein ſtrength lyes may feele ſtrength from without, and that is properly *a girdle*, therefore Peter ſayes, *Gird up the loynes of your minde*, 1.Pet.1.13. and Chriſt bids us, *Let your loynes be girded*, Luk.12.35. this whether men travell, or whether they fight, or both together, which is our condition, is neceſſary: For when they travailed, they uſed to gird themſelves, and the *Belt or girdle*, hath bene alwayes a peece of ſoldiers armour when they fought: You ſee now a reaſon why the loynes ſhould be girt to this warre: Wee need not goe farre for a girdle, the *Holy Ghoſt* tells us, it is *truth*, if you aſke mee what is *truth*, I anſwere in a word, *Right*

ſights

ſights and judgements of things, and ſincerity, this is that which *girds up the loynes of your minde*, and therefore Chriſt addes, *Let your loynes be girded, and your lights burning*, as before Luk. 12. Certainely cleare and right ſights of things with ſincerity, are the moſt begirting things in the world, this you may know, eſpecially by conſidering what is the cauſe of looſenes, and laxeneſſe, and unſteddines in our courſe, and yow will finde it, becauſe men are either inſincere and unfaithfull, or miſapprehenſive, and darke; *A double minded man is unſtable in all his wayes*, becauſe there is a mixture in the principles of his motion, hee hath two objects in his eye, two ends in his heart, and is carried up and downe diverſly, according to the predominant humour, and quality, ſo as yee never know where to finde him, nor can ever hold him, becauſe hee is yours but in part, for an end, ſuch a one was *Saul* and *Iehu*, and ſo are all hypocrites, the contrarye to which was *Nathaniel*, who had this honour from Chriſts mouth, that hee was *a true Iſraelite in whom was no guile*, Ioh. 1. 47. that is, hee was a man round ſimple, candid, and plaine, which came to Chriſt honeſtly, not for ends, for lounes, or to intrappe him, as others did: Chriſt himſelf diſdaines not this commendation of whom it was ſaid, 1. Pet. 2. 22. *that there was no guile found in his mouth*, and *David* ſayes, *Hee is a bleſſed man in whoſe ſpirit there is no guile*, Pſal. 32. 2. that is, who is ſincere in every thing, having his ends what they ſhould be, and his actions and expreſſions ſutable, that you may reade his heart in his profeſſions and actions; ſuch a diſpoſition carries you right on, makes you ſteddy in your motion, without turning to the right hand or to the left, *Girds you up*, and ſtrengthens your minde to motions, to fightings, makes you intend what you doe ſtrongly, becauſe you doe but

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one thing, that which put *Martha*, into ſuch a diſtemper was, *becauſe ſhee was troubled about many things*, you ſee then, now how ſincerity begirts, & how in ſincerity & double mindedneſſe looſens your loynes, & nerves, but doth not miſjudging and darknes doe the ſame, looſen your loynes, making you unſteddy, and weake, contrary to this begirting? You will finde it doth: Men are what they ſee, and what they judge, and no other, and though ſome men doe not fill up their light, yet none goe beyond it, a man wants courage that wants light, and *Hee that walkes in darkneſſe knowes not whither hee goes*, and that is contrary to this begirting, and hee muſt needs make many falſe paces, for hee knowes not whither hee goes, *If a man walke in the night hee ſtumbleth, becauſe there is no light in him*, Ioh. 11. 10. *In him*- hee hath the inſtrument of ſeeing, the eye, but there is no light ſhining upon that eye, though a man ſhould be ſincere, if hee want right lights and ſights of things hee will be rendered the weaker and more unſteddy, hee will ſtumble often, with a good intention about him, nothing gives more courage then knowledge, nothing intimidates more then ignorance; Againe, comfort and joy renders ſtrong and ſteddy, now light is the embleme of joy, and therefore when the Angell came to poore Peter, fettred in chaines, as hee was, *a light ſhined in the priſon*, Acts 12. 7. ſo ſayes David, *The Lord is my light and my ſalvation, whom ſhall I feare*, Pſ. 27. 1. and when in a low condition hee expected comfort from God, *Thou wilt ſave the afflicted people*, ſayes hee, *but wilt bring downe high lookes; for thou wilt light my candle* (ſayes hee) *the Lord will enlighten my darkeneſſe*, Pſal. 13. 27. 28. Now comfort begirts, & comfort you ſee comes in by light: Againe. Glory, the apprehenſion of it, the notion of it, begirts, & renders ſtrong exceedingly, *Chriſt, for the glory ſet before*

him, &c. did wonders, but light and glory runne together, and the notion of glory comes in by light, Isa. 60. 1. 2. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*, so it is called, *The light of the glorious gospell*, 2 Cor. 4 4. there would have bene no glory seene if there had bene no light, and there is a glory also in light, Acts 22. 11. Paul said, hee could not see, *for the glory of the light*, therefore light is glorious, now this dazelled his bodily eyes, but our spirits see better and more strongly for glorious lights, which gives assurance, and courage, and so strength also; In a word, our whole armour is called *the armour of light*, Rom. 13. 12. So great a thing is light to armour and to strength, according to the more or lesse, of which men are weake or strong to any course to which they pretend, but above all to religion: Now for the Divell against whom wee arme, doth not hee play in the darke almost altogether, when hee would deceive our sence, hee casts sand in our eyes, mists before us, to deceive and blinde us, and then wee judge of things not as they are, but according to the medium wee see through: So for our comfort how doth hee enervate us, and loosen our loynes, by leading us into darke thoughts of God, and of our condition, how doth hee unsteddy our steps, and intimidate us, by putting scruples in our wayes, and hiding from us those truths, wherein our strength would consist; If hee can make us insincere, hee hath enough, wee shall then seeke darknes, and chuse it rather then light, of such Christ sayes, that *they loved darknes rather then light, because their deeds were evill*, Ioh. 3. 19. But be sincere, the right eyeing, the right seeing, the right apprehension of things is that truth which begirts us, and together with sincerity renders us strong and mighty to fight with

with him, to conteſt with his wiles, with his lyes, with his impoſtures, for his dealings with us is nothing els: But be wee but ſincere, that is, honeſt to your ſelves and to God, and diſcover him, and hee is gone; This therefore is a neate cleane peece of armour, fitted for the part, and for the enemy wee conteſt with all. If you aſke what you ſhall doe for it, I would adviſe you by way of corrolary to two things,

Corroll.

Firſt, converſe much with the Father of lights, *In his light wee ſhall ſee light*, Pſal. 36.9. Be neere God that hee may ſhine upon you continually, hee hath no falſe lights as impoſtures have to ſhew their wares by, what ever light hee affords you, is right, and gives you the thing as it is; Hee hath no falſe glaſſes, that greaten, or leſſen the proportion of things, but ſuch as render them as they are. Converſe much with the word the booke of lights, all it ſayes is true without a reaſon, though it be all reaſon, converſe with the Saints the ſubjects of lights, they have light that will ſhine before you, all theſe lights convey truth to you, the right notion of things; And that is it which begirts you, renders you ſtrong and ſteddy, fit to deale with the Divell, the father of all impoſtures and deceits, alſo think, ruminate much of things according to what true notion you have ever had of them; in ſome times and parts of our lives wee have right notions of things, with ſuch ſight as carry their owne evidence with them, repreſent them often to your ſelves, this will make your light ſhine to you, your light may be under a buſhell in your owne heart, and truth without this, may be to ſeeke when you ſhould uſe it, when you ſhould judge and walke by it, you may have many right principles in you, but Raked under Aſhes, but wiſedome is to have them at hand and for uſe, that when the Di-

vell comes with his wiles and his miſts, ſhining and blazing, truth may ſcatter them and melt them, and cauſe them to waſte away aſſoone as they dare to appeare. for example. If hee ſhall ſhew the pompe and glittering of titles and honour, and would lead you out of your way, by that fooliſh ſhine; a right judgement of things hath for him, that the outſides of things are for children, that the maſks and vizards, either of good or ill are not much conſiderable, that honour is in truth, that which is laſting, which hath its riſe in worth, and is given by God, and wiſe men, that ſuch honour properly ſhould rather follow, then lead good actions, that the praiſe of men and the praiſe of God are ſeldome conſiſtent, that it is a ſigne of diffidence of God, to be too anxious to receive honour from men, that there is no reaſon *that* ſhould moove you, which the Divell can neither give, nor continue to you: I give you but a taſt, if hee tempt you to gratify the fleſh by luſt or idleneſſe, by a ſoft and delicate life, by indulgeing to bodily things, *Truth* will *girde your loynes*, and make you ſtand ſteddy heere in alſo, by telling him that it is wiſedome to till the better part, that nothing ſtands in ſo proper an antipathy to the ſpirit as the fleſh, that *Paul beat downe his body and brought it into ſubjection*, that the body is to be conſidered onely as an inſtrument and not to be idolized and indulged to, for it ſelfe, that belly & meat ſhall both be deſtroyed ere long, but the ſoule dies not, that idlenes is death before your time, with this difference, that it is conſiderable in your puniſhment, which death properly is not, for no man is puniſhed for dying; That Ieſus Chriſt was a perpetuall motion, that good men have uſed to finde little reſt but in their conſciences, and their graves, till they come to heaven, that your condition heere

heere is to *be a ſouldier, to indure hardnes, and fight*, for which truth armes you, not to live delicately and take your eaſe, this might be enlarged in many other particulars, and in theſe more fully, I onely give an inſtance, that you may know what I would, and may learne to begirt your ſelves with right notions, againſt the wiles of the Divell.

For the other part, namely ſincerity, for the heightening and improoving of that, I ſhall put upon you but this burthen, *love much*; ſincerity is immixednesſe, and rightneſſe of ends, a ſpirit goeing right forward, drawne right forth, without guile or ends; Love will concentrate all in God, make all lines meet in him, ſelf love makes men inſincere to God and others, becauſe it drawes away from the pretenſions which are to God, it ſucks away the ſappe and the juice that ſhould goe into the body of the tree, it is like a cut that draynes the channell, which ſhould runne with full ſource into the ſea; but love gives all and wiſhes for more, in no reſpect ſo much as to give that alſo, ſo as it gathers up the ſoule and girds up the loynes for God, as bring what ſubtilties and wiles you will, it meaſures, all you ſay by Gods intereſt, ſo as offer as before, honours, or pleaſures, or luſts, it will aſke you; what is this to God, how doth it ſuite with his ends, how doth it comply with his glory, how is it ſquared to his liking and good pleaſure, ſince you live if hee be pleaſed, you are happy if hee be glorifyed, love hath made you ſo much his, that nothing can be good to you but what is to him, love hath given all in groſſe, and therefore can reteyne nothing in retayle, that therefore to mixe your actions or your ends, is to divide you from God, who is your love, and under a coulour of bettering your condition to rob God, and

undoe your ſelf together, for love is wiſe, and will tell you alſo, that it is good looſing your ſelf in God, and that when by ſtudying for God, you forget your ſelves, you are then moſt of all remembred; I ſhall adde no more, ſo much for this firſt peece, onely remember to act theſe notions, and ſincerity in the vertue and power of him, who is the reall and eſſentiall *truth Ieſus Chriſt.*

You have already heard of that peece, which gives the great and generall impreſſe, that which ſtrengthens the part of ſtrength, that which renders fit and prepared for every good thing, and which is of exceeding great influence into this battaile, *The girdle of truth*, that is ſuch ſights, and ſuch a diſpoſition of ſpirit as begirts and ſtrengthens to what wee ſhould doe. Wee come now to arme the breaſt which lyes as much expoſed, and is as conſiderable as any part; For the breaſt containes the noble and vitall parts, the heart, the lungs, the liver, and for this there is a *Plate, a breaſt-plate*, and that is *righteouſneſſe*, this Chriſt our captaine put on before us, Iſ. 59. 17. *Hee put on righteouſnes as a breaſt-plate*, and wee, according to the duty of a ſouldier that takes his example from the captaine, for ſo ſay your brave commanders (whether in order to fighting or armeing) what you ſee mee doe, doe yee likewiſe, and according to the charracter and impreſſion which wee receive from his fulneſſe, wee take on *righteouſnes* alſo as a *breaſt-plate*; if you aſke mee what this peece is, for it muſt be ſomething ſpirituall, by which you deale with the Divell, I anſwere that it is holyneſſe, and innocency of life; The firſt peece was ſincerity or integrety (as it lay in the will) reſpecting the end and ayme of all our actions, which having a continuall and direct influence upon the end begirts exceedingly; This is the

walke

walke of a Christian in order to that end, that righteous and holy frame of spirit by which hee walkes and mooves, *justly and holily* in all his actions, this is that wherein Paul excercised himself so much, *to have a conscience voyd of offence, towards God and man*, Acts 24. 16. That is, so to walke as neither to offend the conscience of another, by any scandall or stumbling blocke, nor to offend or wound his owne; This if you take it generally, one may call perhaps sanctification, not taking sanctification as it is, some times for consecration or seperation, as the vessells or dayes were consecrated, or set a part, but for sanctity, that is, inherent righteousnes, or holynes, or more particularly considering it in the walks and motions of it, it may be distinguish t into *Piety* or *Godlinesse*, and *Iustice* or *righteousnes*, the one respecting God more immediately, the other men; Such a distinction you have, Rom. 1. 18. *The wrath of God is revealed from heaven, against all ungodlinesse and unrighteousnes of men*, so Titus 2. 12. *Wee are to live soberly, righteously and godly*, there is the distinction of *righteousnes and godlinesse*, to which *sobriety* or *temperance* is added, as a meanes of doing it, and living so, because by it wee deny our selves in wordly lusts, as the words before are, *denying ungodlinesse and worldly lusts*, upon these two feete therefore, *this sanctity or righteousnes* mooves vizt. Religion towards God, and Iustice towards men: To pursue these tracts, were to give you the whole walke of religion, which is not my intent, for I give you now, but an exposition in order to our combate, onely a few things: In this righteousnes there is an order, *they gave themselves first to the Lord, and after to us, by the will of God*, 2. Cor. 8. 5. God must be first considered, and secondly, what ever you doe to men, it must be for God, and *as to the Lord, and not to men*, that is, not making them the

Alpha

Alpha or *Omega* the riſe, or the ultimate end of any of our motions, ſo as motions to wards God, are firſt and eſpecially to be conſidered, *Firſt ſeeke the Kingdome of God*, & David ſayes often, *early in the morning will I ſeeke thee*, ſtill God is eſpecially to be conſidered, *Hee that loves father or mother more then mee, is not worthy of mee*, Mat. 10. 37. and therefore in reſpect of intenceneſſe, you muſt *Love God with all your hart, and ſoule, and minde*, & though wee are to doe acts of righteouſnes to wards our brethren, with all our ſtrength, yet that intenceneſſe is required eſpecially in reſpect of God, and by the vertue of religion; As for righteouſneſſe towards man, it is that by which wee are inclined, to give every one that duty and obſervance which is their due, and under this conſideration, falls all men, with whom wee have to doe, and Angells alſo, for ſince God onely is the object of religious worſhip, they muſt fall under the notion and conſideration of *our brethren or neighbours*, for in refuſing worſhip, they ſay, *they are our fellow-ſervants, & of our brethren the Prophets, and of them which keepe the ſayings of the booke of God*; ſo as they refuſe not their due, but Gods due, which is religious worſhip, Rev. 22. 9. and of that moment is this righteouſnes, towards our brother; that the truth of religion towards God, cannot conſiſt with the neglect of this, if a man *ſay hee loves God, and hates his brother, hee is a lyar*, 1. Ioh. 4. 20. *And this commandement have wee of God, that hee that loves God ſhould love his brother alſo*: This in the negative is a ſure argument, that there is no religion towards God, where there is not righteouſnes towards men, Gall. 5. 19. *The workes of the fleſh are manifeſt* (ſaith Paul,) unrighteous, unworthy actions, clearly manifeſt a wicked man, if hee be unrighteous and unjuſt towards men, hee is irreligious towards God.

This

This righteouſnes hath for its meaſure, or rule, the love wee beare our ſelves, for God being loved by us, with the love of union, wee muſt needs love our ſelves next and immediately, which is that thing wee deſire to cloſe and joyne with God; but others ſecondarily, as thoſe wee would have alſo participate of the ſame good, and from this love, (the rule and meaſure of our righteouſnes,) none are to be excluded, that are capable of God, and happineſſe, becauſe the roote of love aſwell to others as our ſelves, is God, the meaſure of which is love to our ſelves, and therefore no particular enmity ſhould interupt, therefore wee ſhould love our enemies; You ſee how wee have ſtated, and whither wee have ledde this notion of righteouſnes, wee cannot leave it in a better place, and it was fit to ſay ſome what of that of which the word ſayes ſo much, and which armes ſo faire and noble a part.

But how doth this peece arme the breaſt, or how is it fitted thereunto? The breaſt containes I told you the vitall parts, wherein properly as in the ſubject, is the ſeate of life, that holines therefore, that righteouſneſſe, that image of God is wounded by unrighteouſneſſe; by ſinne, the Divell that wicked one ſhoots at the faireſt marke, and by unrighteouſnes wounds, that is it which drawes downe Gods wrath, puts a ſting into every condition, into death it ſelf, that weakens the heart, makes timerous and fearefull; the breaſt-plate in Greeke is Thorax, and they ſay it is derived from θωρᾶν, *hoc eſt, ſubſilire*, to leape or ſhake, *Propter cordis palpitationem*, for the heart ever mooves, but unrighteouſnes and an evell conſcience, makes it ſhake inordinately, renders men timerous, and fearefull; now this peece of armour, this *breaſt-plate of righteouſneſſe* ſecures you of this, thoſe ſhaking, thoſe darting wounds,

and ads courage and assurance, so Prov. 28. 1. *The wicked flyes when none pursues, but the righteous are bold as a Lyon*, now the use of armour is to render you, not onely safe, but bold and secure; Contrary to which are those feares, that make wicked men affraid of their owne shaddowe, they goe without being driven, saving by their owne conscience, which is also excelently expreſt, Lev. 26. 36. 37. *And upon them that are left alive of you, I will send a faintnesse into their hearts in the Lands of their enemyes, and the sound of a shaking leafe shall chase them, and they shall flee, as fleeing from a sword, and they shall fall when none pursueth.*

And they shall fall one upon another, as it were before a sword, when none pursueth, and yee shall have no power to stand before your enemies. Heere is a disposition, quite contrary to such strength and courage, as this peece, *the breast-plate of righteousnes* gives, doe you not see now need of an armour, when wickednesse and unrighteousnes brings you into that miserable condition; unrighteousnes is opposite to the being of a holy man, the renewed state of a man which *consists in righteousnes and true holinesse*, and to the comfort and welbeing of a saynt, which stands as you have it, Rom. 14. 17. *In righteousnes, peace, and joy in the Holy Ghost;* marke the order, first *righteousnes*, which is as I may say, the materiality of *peace*, and then *joy in the Holy Ghost*. But may not the righteousnes of Christ, imputed by faith more properly be called, this peece of armour, then our owne inherent righteousnesse or holinesse? Answ. without all question, that is, the Roote and source of all our righteousnesse, Rom. 8. 3. 4. *That the righteousnesse of the law might be fulfilled in us, who walke not after the flesh, but after the spirit.* That is, wee are reputed in Christ to have fulfilled *the whole law*, for saies hee, *the righteousnes of the*

law

law is fulfilled in us; there were two things the law required, a juſt ſuffering for what wee were in arreare, a due expiation for ſinne, and a perfect obedience, now in Chriſt wee are reputed to have done all this, *for Chriſt is the end of the law for righteouſneſſe, to every one that beleeveth*, Rom. 10.4. This was the firſt intention, and ſcope of the law videlizet, that Chriſt might juſtifie and bring men to life, by his obſervation and keeping of it, and therefore the Apoſtle blames them verſ 3. *that being ignorant of Gods righteouſneſſe, they would eſtabliſh their owne righteouſneſſe*, by which meanes *they ſubmitted not to Gods righteouſnes*, that is, to that way that hee had ſet and ordained. But ſecondly, having made them righteous, and acquitted by imputation, and ſtanding right before God; God leaves us not thus, but the love of God producing in us, and upon us, ſome lovely effect, makes ſutable impreſſions and Charracters, to the relation wee hold to him, you have the print and Charracter of a ſonne upon you, aſwell as the relation of a ſonne, which is nothing els but a certaine image and likeneſſe of his holineſſe, and therefore if *you bee in Chriſt, you are a new creature*, 2. Cor. 5.17. Now how can any be a new creature, without the infuſion of new qualities, new guiſts, without an eſſentiall change, for it is a new creation, therefore the ſcriptures deſcribes all the parts of this infuſed holineſſe, *yee were darkneſſe, but now yee are light in the Lord*, Eph. 5.8. alſo: *you have put on the new man, which is renewed in knowledge, after the image of him that created him*, Coll. 3.10. There is for your light, for your apprehenſions, you have another ſight of things then ever you have had, other lights, other notions. Alſo, you have a new heart, a new diſpoſition of ſpirit, another bent and frame, and propenſion, then you have had, ſo that of Ezek 36.26.

I will give you a new heart and a new ſpirit, and you are *to put on the new man, which after God is created in righteouſnes and true holineſſe*, Eph. 4. 24. Chriſt therefore that doth all for us doth much in us, hee is a head of influence, wee have him all among us, and every one hath him all in their meaſure; and according to thoſe influences, and infuſions, wee have our denominations, ſo *Abell was called righteous*, ſo *Noah, Iob, alſo Zacharij & Elizabeth*, Luk. 1. 6. *were both righteous before God, walking in all the ordinances and commandements of the Lord blameleſſe*. In this ſence a man may be called *Righteous*; that is, *regenerate*, that is, *renewed*, although corruption remaines, as you call a houſe white aſwell as a Swan, though there be many ſpots on it, and ſuch a one may be ſaid not *to ſin*, 1 Joh. 3. 6. becauſe hee is not given up to ſin, but hath his heart armed and fenced with a holy frame, and a purſuite of righteouſneſſe. Now having thus diſtinguiſhed, and explained things, this ſcripture in all the parts and peeces of the armour, ſeemes rather to ſpeake of the working and motion of the graces of God in us, then the imputation of Chriſts to us, which is that which indeed gives the forme, *enargy*, and operation to every peece; but becauſe according to what Chriſt is to us, ſo in a proportion, and according to our meaſure hee is in us, by his influence, by his infuſions, therefore wee are to till and improve him in us, and as the divell could do nothing againſt us, but by virtue of our corruptions; ſo Chriſt makes uſe of his owne infuſions, of his owne graces, of his workes in us, with which through him, wee fight againſt the divell, ſo as by the righteouſnes of *Ieſus Chriſt* infuſed into us, and derived by his ſpirit, our vitall parts are armed, and ſecure againſt the divell, who by unholines, and unrighteouſnes would deſtroy that building of Gods owne rearing.

I have

I have bene ſome thing large in this, both in ſhewing you what righteouſnes is, as it reſpects God and man, and in diſtinguiſhing it from the imputed righteouſnes of Chriſt, which is the temire wee hold by, and by which wee ſtand accepted before God; and in ſhewing you, how it ſecures you againſt ſin, which is the divells weapon to wounde us withall; If ye aſke mee how you ſhall put it on, in a word, *be renewed in the ſpirit of your minde*, things are maintained, as they were gotten, be converted often, one converſion is not enough, the worke of repentance, that is, of a change of heart, is of a continuall dayly uſe; you muſt *be changed from glory to glory, as by the ſpirit of the Lord* righteouſnes in you, acted, and enlarged by the ſpirit of God, muſt worke out unrighteouſnes in you, acted and fomented by the divell, and you muſt do your part to righteouſnes, as you have done to ſin, and *as ye have yeilded your members ſervants to uncleanneſſe, and to iniquity unto iniquity. So now yeild your members ſervants to righteouſnes and to holineſſe*, Rom. 6. 19. Your Members, that is, your whole ſoule, the faculties of it, the endowments of it muſt be yeilded in ſervice to God, as they have bene to ſin and the divell, they muſt be now weapons in Gods hand, under the command of his ſpirit, for ſo ſaies hee ver. 13. *neither yeild your members as weapons or armes of unrighteouſnes*, for ſo ſignifies the word, which wee tranſlate *inſtruments*: Wicked men, unrighteous men furniſh the divell with weapons to kill and deſtroy themſelves, their owne weapons ſlayes them, the divell doth but helpe to point them and ſharpen; but wee muſt yeild our ſelves to God, *and our members, weapons of righteouſnes to God*, and by doing this, *ſin ſhall not have dominion over you*, for ſaies hee, *yee are under grace, not under the law*, that is, the grace of God in Chriſt, and

the assistance of his spirit will enable you to overcome sin, and the divell, which the law would never have done: Nothing hinders more then discouragement, but feare not, imploy your members as weapons for God, and you will prevaile, the rigour of the law, Christ hath satisfied, and those parts which remaines you, which are left for you, grace will work in you, and by you, so as let the divell be what hee will be; *sin* or *unrighteousnesse shall not have dominion over you*, and consequently not the divell, against whome ye fight, for hee moves in the strength of *unrighteousnesse*.

Wee are come now to the third peece of armour, which is for the *feet and leggs*, for the *Breast-plate* reached downe to the *knees*, and this covered the rest; by the feete are commonly denoted the *affections*, by which we martch or move to good, or ill, they are the movings and outgoings of the soule, and the feet and legs are a part, which needs asmuch armeing as any other thing, for in their motion to fight, they conflict with the difficulties of the place, and in their fightings are exposed to wounds and danger; other parts are freed from that more, they are not so much offended with the ground on which they are, but these are aswell exposed to the difficulties of the place, as to the wounds of the combate. The armour therefore for this part, is the *preparation of the Gospell of peace*, that is, an ability and readines with chearfulnesse, to preach and confesse the Gospell.

First, that this is a great duty to confesse, or manifest upon all occations, your beleefe of the Gospell appeares by that place, Rom. 10. 10. *with the mouth confession is made to salvation*; that is, it is a part of the duty which you owe to God, in order to your eternall salvation, to confesse and promulge the glorious Gospell

ſpell, which in your hearts you beleeve, for the faith of the Goſpell ſhould ſo fire your heart, with the glory of God, that the flame ſhould breake out; On the contrary it is an abſurd and fooliſh thing, to talke of fire where no flame or heate appeares, to ſpeake *of beleeving to righteouſneſſe*, where there is not at all occations, a readineſſe to confeſſe with the mouth. This being laid for a foundation, you ſhall ſee how two other places will helpe to interprete this. Thoſe *ſhooes*, the feet armour, I take to be a fitneſſe and readineſſe to preach, or declare the Goſpell of peace; this ſemes to be extremely parrallelled, with Rom. 10.15. taken out of Iſa. 52.7. *How beautifull are the feete of them that preach the Goſpell of peace*, Heere you have the *Goſpell of peace*, the ſame thing named in this place, and the bringing or communicating of it expreſſed by feet. As heere by the armour of the feet, but if any ſhall ſay this is onely applicable to Miniſters, becauſe in the beginning of this 15. *ver.* it is ſaid, *How ſhould they preach except they be ſent*, that is utterly a miſtake, for by ſending there is not meant, the particular and lawfull call of Miniſters, which the Apoſtle heere treats not of, but imports onely, that it is a ſpeciall ſigne of the love of God, when the Goſpell is brought any whither, for hee ſends it, it drops not out of the clouds, by chance or hazzard, but it comes whither God ſends it, whither hee addreſſeth it, and therefore ſhould be received accordingly; The other place is, 1. Pet. 3.15. *Be ready alwaies to give an anſwere to every one of the hope that is in you*. The word *ready* is the ſame word, that is heere *prepared*, ἕτοιμος, and heere ἑτοιμασία with a readines, or preparation, having *your feet ſhod with a readineſſe of the Goſpell of peace*; that is, as heere *with a readineſſe*, to give an account of it, or preach it, or confeſſe it, as in the former places,

places, as you have occation, either by offering and declaring it, or by answering and giving account *of the hope that is in you*, of the Gospell the ground of that hope, or of your actions according to that rule and word; you see how this exposition suits with a generall duty in other places commanded, and runnes paralell with the very phrases, and expressions of them, so as the exposition falls naturally and without constraint. If you aske mee now how this readines and preparation of preaching, and confessing the Gospell upon all occations, armes the legs, and feet, which denotes our Martches, and Motions in this warre against the divell.

1. Answere first, because it imployes a great boldnes in the faith of Christ, which fits for motion and going forwards; hee that is ready, and prepared to be a Preacher, or Confessor, to give an account of his faith, hath as it is said of the *Deacon, attained a good degree, and great boldnesse*, and as Christ saith, *Hee that casts out divells in my name, will not lightly speake evill of mee*; so hee that is ready and prepared to confesse and publish as hee hath occation, the Gospell of God is prepared for advanceing, for martching, for goeing forward; this therefore it implyes, to wit, a boldnes of minde, and a courage.

2. Secondly, the objections that the divell and wicked men frame against our actions, and motions are extreamely hindering, make us heavy and timerous; but if you be able and ready to be a confessour, if yee can preach or give account of it, and you be prepared to it, you are safe enough, you will take any stepps, and walke boldly, so as it is not onely a signe of courage as before, but it doth actually and really inable you.

3. Thirdly, to this you must adde what the Apostle addes considerately, that it is *the Gospell of peace*, about which, and for which you moove; this agrees extreamely well

ly well to this motion, for being to goe through many uneaven waies, and to breake through the thickeſt ranckes of enemies; you are helped by this, that you are at peace with God all the while, what ever enemies you meet with in the way, ſo as this Goſpell of peace fits you for motion, and by confeſſing, and promulgeing your faith, to conflict with others. So I ſtate this armour which the holy ſpirit appropriates to the legs and feet, I alter not the words of the Text, I ſhew you how it fits for motion:

The help is therefore to this peece of armour, is, firſt to be filled with right knowledge, *how can yee beleeve on him of whome yee have not heard, how can you preach him, how can you confeſſe him*, of whome ye are not well inſtructed, concerning whome you are not taught; an implicite faith heere to beleeve as others doe, as your teachers doe, will not helpe you.

Secondly, you muſt be zealous, that will render you ready and prepared; a zealous man wilbe communicating what hee hath, will have his confeſſions and anſweres at hand, when his Brothers darknes or ſcandall ſhall call for it, hee will put on for converting for enlightening of men, it will grieve him to ſee the world, and the divell gaine from God. 2.

Thirdly, you muſt be poſſeſt with the peace I ſpoke of, *the Goſpel of peace*, will never come of from you, if your hearts be not filled *with peace*; this is that Chriſt left his diſciples to worke with, and by. *Peace I leave with you, my peace*, (that is, the peace of the Goſpell) *I give unto you*, ſo John. 16. 33. *Theſe things have I ſpoken unto you, that in mee ye might have peace. In the world yee ſhall have tribulation*, that is, you are to martch to heaven through a troubleſome world, the profeſſion and preaching of the Goſpell will coſt you much, but in Chriſt, 3.

and in the Goſpell you ſhall have peace; The other is but outward, that is the moſt intimate peace, *a peace that paſſeth all underſtanding*, a peace that will enable you to goe to warre, and deny your ſelves of outward peace. How did this peace that made *Paul and Sylas ſing in the Priſon*, inable them to preach Chriſt abroade. What bold confeſſions could Stephen make in the midſt of all his enemies, upon the very point of Martirdome, when hee was at peace with *God*, and ſawe *Chriſt the King of peace at the right hand of God*; It is not the enemye ſo much as the ſtrength or weakneſſe to reſiſt, and fight, that is conſiderable if there be *more with you then againſt you*; It is no matter what is againſt you, if you have a deepe and quiet peace within, it is no matter what noyſes you heare abroade. The Martirs that were filled with that peace in their ſharpe warfares, could ſay *non patimur ſed pati videmur*, we rather ſeme to ſuffer, then ſuffer indeed; this will make you ſtrong in every motion towards fight, and this will ayde you to this profeſſion, and confeſſion of Chriſt, which will both aſſure all your owne motions, and by which as with ſpirituall feet, you doe move mightily againſt the divell.

Corrol. For the uſe of this inparticular, wee may conſider how happy our conditions are, that wee are preachers and publiſhers of peace, *bleſſed are the peace makers*, and *how beautifull are their feet*; this wee are if wee be filled with peace, *a peace that paſſeth all underſtanding, will paſſe its own bounds and fill others alſo.*

2. But then ſecondly, in a ſence wee are all preachers, all confeſſors, they that teach, muſt doe, and they that doe, muſt teach, that is by that doing, by the light of their actions which ſhines; but in truth, wee ſhould not onely be contented to walke holily our ſelves, but wee ſhould

ſhould be ready and prepared to communicate what ever wee have of the Goſpell to others, as occation ſhall offer it ſelfe and draw it forth, which is both a great motion and walke againſt the divell; and as it is heer expreſt, it armes our feet, and ſecures our motion exceedingly in this warre, ſo as wee are not ſubject to the ſhaking of objections, and diſgraces which the divell would repreſent to us, and caſt in our way continually.

Thirdly, in this preaching and confeſſing the Goſpell upon all occations, doe it as the Goſpell of peace, bring it as the Angells did, who knew well the minde of God, *Glory to God on high, on earth peace, good will towards men*, Luk. 2. 14. *Alſo feare not, for behold, I bring you good tydings of great joy, which ſhalbe to all people*, ver. 10. Offer the Goſpell like the Goſpell, that is, like good newes, the good newes of peace, let the world knowe that it is brought and offred to all men, that it is good tydings of great joy to all people: Chriſt is an univerſall good, and as the heires of great kingdomes, are the common poſſeſſions of all the ſubjects; ſo the Son of the God of the whole earth, is good newes to all mankinde, and it is pitty but that they ſhould knowe it, and that it ſhould be offred to them, as it might be their owne fault if they intertaine it not. And as Chriſt ſaid to his diſciples, *when ye come into any houſe, ſay peace be to it*. It is time enough for your peace to returne to you, when they refuſe to receive you. This if any thing will take with the guilty world, who from the ſence of their owne ill are a thouſand times apter to diſpaire, then beleeve, or at leaſt to be hardened in a negligent deſperate way: This will alſo make good the ends of the Goſpell, which are the glory of Chriſt, and the alluring, and gaining of the elect; and a ſoule 3.

gained by the freeſt way of grace, will vent its obedience by love, and this will put honour upon your ſelves, render your feete beautifull, render you acceptable and deſireable, where ever you come in the world, when *you ſhalbe ſhod with the ſhooes of the preparation of the Goſpell of peace.*

4. Fourthly, as ye are to make after much knowledge, for a cleare rule of all your actions, and ſtepps, even to a readineſſe to confeſſe it, and preach it; for that is the preparation heere meant, that yee may bee in a readineſſe, ſo when you are in ſuch a preparation, walke boldly, let the world ſee by your walking and your motion, and ſteddines that jou are armed, when you can paſſe through foule waies, *good report and ill report*, when *ye walke among thornes, tread upon Serpents and Adders, and they ſhall not hurt you.* Paul ſure had his hand well armed, when the viper dropt from it without hurting him, ſo it is a ſigne you are well armed, when yee feare no wayes into which providence ſhall leade you, and when you come of without hurt, though there be pikes and ſtakes in the way, ye are not pierced; this walking by example, and as occation is by voyce, by confeſſion, or preaching, will make many followers, you will become leaders your ſelves, and that will be a glorious walkeing, when yee ſhall not onely treade hard Pathes, but lead up troopes, wee ſee even bruit beaſts in motion are put on by the voyce as well as by example, or any other way: Let the world know that warre is but the Vizard, but there is peace within, underneath: Let them know that there are ſweets and roſes, though they ſee nothing outwardly but thornes, and Bryars, your walking ſteddily will ſhew that your ſelves are armed, and your example and voyce together, will have a great influence upon others, to be ſure

ſure a readineſſe and preparedneſſe to confeſſe the Goſpell of peace, will arme you for all the hard martches, and what ever the divell ſhall object in your way.

Wee are come to the fourth peece of Armes, which is a Shield fitted not ſo much to any one part, (as the other peeces) as to the whole, for it is moveable, and propper to keepe of at a diſtance, & this is faith: Now this *above all things is* to be taken up, that is, *Eſpecially*, this is the moſt conſiderable peece of Armour you have; Some reade it *in all things*, that is, with every peece of Armour, yee muſt mingle faith, with *Truth*, with *Righteouſneſſe*, with the *Preparation of the Goſpel of Peace:* or referre it to temptations, that is, you muſt oppoſe faith to every temptation, which is true; but I rather thinke it is meant heere, *Eſpecially*, that is, to ſay above all things in a more eſpeciall manner, *Take unto you the Shield of faith*, like that place Coll. 3. 14. where the ſame word is uſed, *And above all things but on Charity*, ſo as though every peece of Armour be very conſiderable, yet none like *the ſhield of faith*, and hee gives you the reaſon, becauſe by it *you ſhall be able to quench the fiery darts of the Divell*, who for his ſuperabundant malice and wickednes hee calls *the wicked one*, that is, who with the greateſt and moſt intenſe height of wickedneſſe purſues God and Man, but eſpecially, good men the Saints; And yee ſhall not quench, ſome of his darts onely, but all his darts, hee hath enough of them, hee hath of all kindes, this ſhield will receive them, and repell them all; Hee tells you alſo, of what kinde they are, *They are fieri darts*, his Arrowes are poyſoned Arrowes, they do not onely wound as Iron and ſteele doth, but there is a Poyſon, a burning in them, of an ill quality, hard to cure, hard to be quenched; but now the holy Ghoſt preſcribes you a remedy,

an Armes fitted on purpoſe as they are darts, *faith as a ſhield* ſhall repell them, as they are *poyſoned and fiery*; faith as Water, or Balſome, or Oyle, *ſhall Quench*, by faith ye ſhall be enabled to *Quench* them: Faith properly as a ſhield doth not quench but repell, but faith enables you; that is, there is a mighty power and operation in faith, doeing that which nothing els can doe, that as yee have ſalves, properly to draw out ſtings, or thornes, and as yee have Balſomes, to take out fire and poyſon, to quench and deſtroy the malignity of a poyſoned dart, ſo you have faith fitted and proportioned to *quench the fiery darts of the wicked*, your greateſt enemy, and who ſhoots continually, and therefore are they called *all his fiery darts*; hee wants not Ammunition, hee need not feare for want of Powder, hee hath great and curſed abilities, and a ſpirit fitted to act them alwayes; but faith can deale with him, and render all his dartings vaine, and of no effect. You ſee now the full meaning of theſe words, and of how great a conſideration faith is, to this warre, ſo as from the reaſon of the thing which the Apoſtle gives, it deſerves an Emphefis, *An above all*; that is, eſpecially want not this, as Sallomon ſaies of wiſedome, *Above all gettings get underſtanding*, and *keepe thy heart with all diligence*, ſo above all things take the ſhield of faith. Before wee conſider more particularly, of this ſo much commended faith, wee will thinke a little what thoſe fiery darts are, which are to be received, and quenched by faith; by *fiery darts* heere, I underſtand not ſo much temptations to all kindes of him, though faith ſerves for all meets with them alſo, but the *Breaſt-plate of righteouſneſſe* ſemes propper alſo for them, but ſome *fiery* envenomed impoyſened darts, to which nothing but *the ſhield of faith* can be oppoſed; faith will ſecure you in all things aſwell

aſwell as other peeces of armour, but eſpecially faith is of uſe heere; And theſe darts ſeme to be either ſome burning vyolent temptations to luſts, or after them to diſpaire: For the firſt, our natures ſince the firſt defilement by orriginall corruption, were never perfectly coole, it is by ſome principle within us, that Sathan workes upon us, our natures are ſtuble and tinder; there is a great deale of combuſtible matter within us, which the wicked one knowes well enough, and therefore ſhoots his Granadoes, his fire-workes, his fiery darts, if wee were Ice and Snow, if we were perfectly coole and cold, to luſts, the divell would not looſe his paynes nor his darts, but being fiery our ſelves, apt to burne, hee flings in fire, fiery darts, and wee are inſtantly and preſently, in a flame, like charcoale burnt already, or ſtuble prepared already for burning by the ſunne; ſo hee did to David in the caſe of Bathſheba, though hee were a good man, tooke him at an advantage, when his corruptions were moſt fiery, neereſt burning, when idleneſſe, ſecurity and peace, had dryed and heated him to luſts, and vanity, then hee flung in a fiery dart, and the flame was unquenchable. The like hee did with *Amnon*, who having received the fiery dart, was ſo vexed that hee fell ſicke for his ſiſter *Tamar*, 2. Sam. 13. 2. and was ſo deſtroyed with that flame, as hee never ceaſed till hee counted *folly in Iſrael*: in wayes moſt barbarous and wicked, both in the proſecution of his love, and in his abuſing and rejecting of her afterwards, and the one was as *fiery* as the other, *hee hated her* now *more then hee had loved her*, ver. 15. the love was without meaſure, ſo was the hatred; ſo are men ſtung with *the fiery darts of the divell*, there is nothing but extreames, no Mediocrity, all is without meaſure, and then for a little of that they call pleaſure,

pleaſure, they have a world of paine, and gall, and bitterneſſe; which is the other fiery darts, made way for by luſts, and that is diſpaire; for I ſhould thinke that in this inſtance, the inhumanity and barbarouſneſſe of Amnon afterwards to his ſiſter, came from the terrour and confuſion of his conſcience, *what fruit had you of thoſe things whereof you are now aſhamed*, Rom. 6. 21. After the ſin is committed, ſhame and horrour ceazeth preſently, which hurryes the minde ordinarily as faſt to diſpaire as it did before, to the countinent of the luſt; therefore luſts ſhould be lookt upon, as they are goeing not as they are comeing, or as they are promiſing, *peracto ſcelere magnitudo ejus conſpicitur*, as Tacitus inferres of Nero, after hee had killed his Mother, therefore wee ſhould looke on ſin with that eye, which within a few howers wee ſhall ſee them; and this is the ſecond head of the fiery darts I told you of, namely inections to diſpaire, how many after the commiſſions of Murthers, Adulteryes, Treatheryes, have bene conſumed and likt up, by theſe fiery darts, and brought to miſerable ends, under the notion of diſpaire: What thinke you of *Spira*, who for a little ſhrincking and retracting his confeſſion, the profeſſion of the Goſpell I told you of, eſteemed the flames of hell leſſe then thoſe hee felt, and wiſht himſelfe often there that hee might knowe the difference; What thinke you before him of *Iudas*, who found no reſt, no quiet of ſpirit, but in the Gallowes, hee was utterly druncke up by diſpaire, and went downe quicke to his owne place. But the ſaints feele theſe fiery darts, as David did for luſting, ſo himſelfe alſo and divers others for diſpairing, therefore hee ſaies, *Hee roared all the day, and his ſoule, and his bones were ſore vexed, and his eye, his ſoule & his Belly were conſumed*, and the divell heerein takes the advantage of ſome outward

ward loweneſſe and depreſſion of condition, either in body, or eſtate, or reputation, or ſome melancholy of body, or conſtitution, which is a temper eaſily fired to extremities; and that the Saints have their fyering to luſtings, or diſpaire aſwell as others, whether they be of things bulky in themſelves or little.

But, what kinde of faith is it that you muſt oppoſe to theſe burnings, to theſe *fiery darts*, and how doth faith relieve you? *Object.*

Certainely it is no other then that by which you beleeve God, to be yours in Chriſt. *Anſ.*

The *Shield* here ſpoken of is taken from the ſimilitude of a *Doore*, ſuch as were the largeſt ſhields, it muſt be large enough to ſhield the whole body:

And ſecondly, as a ſhield it muſt receive the darts and repell them, and quench the fire before it reach the body, before it incorporate it ſelfe with the minde, and enter as it were into the ſubſtance of the ſpirit, for then there will be more tearing and difficulty to get it out.

But how doth faith doe this?

Firſt and eſpecially as it calls God, God in Chriſt to our ayde. When the Divell ſhoots his *fiery Darts*, either for luſting, or diſpairing, it is not for fleſh and blood to oppoſe it ſelfe, your mortalities, your reſolutions, your reaſonings will prove combuſtible matter, and be burnt up, be burnt away, and your ſpirit will be left fiered, and empoyſoned by thoſe Darts. The Dart will ſticke, & it will be worke to get it out; Now in this caſe faith leads you directly to God, & ſets God againſt the Divell, ſo as the combate by the wiſdome of faith, is changed, and made now rather betweene God and the Divell, then betweene you and the Divell, & the Divell which could have ſubdued you eaſily, fals under God

preſently, *This is that ſtronger then hee that bindes the ſtrong man and caſts him out.* This was Davids way, *From the ends of the earth will I cry to thee, when my heart is overwhelmed, Leade mee to the Rocke that is higher then I*, *Pſal.*61.2. that is where ever I am, or where ever thou art, as thy ſpirit can finde mee out, ſo I will finde thee out, *When I am overwhelmed, when I am greatly in diſtreſſe, I will cry to thee*, as a child doth to his father, that is ſet upon by one ſtronger then himſelfe, cries out to his father and truſts to his ſtrength; *Set mee upon a Rocke*, or *thou wilt ſet mee upon a Rocke*, that is, it is ſo high, as I cannot reach it without thou ſet mee upon it, or *higher then I*, that is, above my owne ſtrength, or my owne abilities, even upon thy ſelfe and thy ſonne, where I may be ſafe, for in caſe of *overwhelmings*, in caſe of *fiery Darts*; there is no other way but to ſet God, as yours, as one in covenant with you, your all, and friends againſt the Divell, *to ſtand ſtill and ſee the ſalvation of God*, when the red ſea was before, and the Egyptians behinde, what could the Iſraelites doe, (in that caſe there was no way for wiſedome or ſtrength to make through). *But ſtand ſtill and ſee the ſalvation of God*, caſting all upon God, and diſparing in themſelves altogether.

2. But ſecondly, this ſhield of faith can relieve you in this extremity by outbidding ſights (as in a ſecond and under way) againſt all luſtings it can oppoſe preſently the recompence of the reward, and ye have a luſt for that alſo: So Moſes was not without the luſtings of ambition and vaine glory, to be called *the Son of Pharoahs Daughter*, but the eye which hee had, to the recompence of reward, outbids them infinitely, and therefore hee choſe rather afflictions which no man would ſimply chuſe: So *Chriſt for the glory ſet before him*, indured and ſuffered any thing, a lively faith realizeth things,

things, and makes them preſent; faith will tell you preſently when a fiery luſt aſſaults you, yeild not, and in ſtead of pleaſing your fleſh, or your humour, which is paſſing, you will pleaſe Chriſt, you will pleaſe your conſcience, and that pleaſure is ſweet indeed, that remaines; nay you ſhall heare of this againe, this fighting, this quenching, ſhall come into your reward, in ſuch times and in ſuch things, wherein you would be moſt of all conſidered. And againſt the burnings of diſpaire as in a ſecond way, alſo faith will ſhewe the riches of mercy, the merrits of the blood of Chriſt, and will tell you that it is diſhonourable to God to judge his goodnes, leſſe then your wickedneſſe, or that the merrits of Chriſt cannot hold ballance with your ſinning, will ſhewe you as great diſproportion betweene grace and ſin, as betweene God and you, will make (in a word) diſpaire wicked in nothing as in the unreaſonableneſſe of it.

But then thirdly, as an effect of both theſe, faith 3.
ſuckes and drawes downe the dew of the ſpirit, the cooling waters, the refreſhing ſtreames, if need be balſome, and oyle, to quench the fire before it kindle, or to fetch it out; when your concupiſcents are cooled, by the Holy Ghoſt, and your ſpirit is in temper, *Fiery darts* will do no hurt, as a Grannado that falls into a Pit of water, there is fire in it, but before the blowe gives it is quencht: O thoſe ſweet & cooling influences of the ſpirit, how refreſhing are they, as dewe to thirſty grounds; when *Dives* burned, what would hee have given for ſome water, to coole his tongue. When wicked men are fiered by the divells darts, to diſpaire or luſt, or perſecution, their owne ſpirits are inflamed, burnt up, and they burne what ever they come neere, and ſo they muſt till they be utterly conſumed,

for there is no heavenly dewe, no water, no rayne, no balsome, no droppings of the spirit: But to us there is a *River*, *the streames whereof shall make glad the City of God*, Psal. 46. 4. Shall refresh us, shall keepe us from burning, and fyering, and chapping, and hee gives an account of it, ver. 5. *God is in the midst of her, shee shall not be greatly moved*; there is the head of that fountaine, hee will not suffer the divell to gaine upon you, to waste you, to drinke you up, very much to fire you, but the streames shall continually refresh you, and make you glad, when others shalbe like the parched heath in the wildernesse easily inflamed, a curse to themselves and others.

Coroll. Therefore with all gettings gett faith, *above all take the shield of faith*, and take it as I have told you, take it on like a large shield, that it may be fitt to cover you, beleeve not scantily, beleeve not a little, have not your faith to fetch, and prove, and spell, when the fiery Darts are shooteing, how will you make this use of it els, that I have told you; is there any thing the divell would rob you of so much as lively faith, effectuall faith, bold and hardy faith, hee knowes why well enough, it will repell his fiery darts, it will quench them, yeild him not that peece of armour in any proportion, that is so dammageable to him, and so necessary for you; faith is usefull in every thing, but in these cases, faith doth not all (as I have told you) and while you are doing this, the obedience of faith, the use of faith is as pleasing to God, as resisting the fiery dart is necessary for you; as therefore ye would be relieved when you most need it, when your soules are fyered with lust or dispaire, when those flames drinke up your spirits, and undoe you, beleeve boldly, beleeve strongly, without if's and and's, have God tyed and made one with you, by faith according to the right notion of it, and then dread nothing,

thing, heere is good newes for you, you will be *able to quench all the fiery Darts of the wicked;* There now remaines nothing but ſome helpes to take this *ſhield of faith.*

Firſt, conſider it under the notion of obedience in it, the worke of God and the will of God is ingaged, you may be bold with your ſelves, (and yet yee cannot becauſe ye are creatures, ye are not your owne) but will you be bold with the will of God: This to thoſe that have but a little faith, and love already will be a great argument. God bids you ſanctify his name, bids you honour your father, &c. you will do it, why? becauſe it is a thing not left to your choice; God bids you ſanctify him by beleeving, honour him by beleeving, and this is firſt to God, to God immediately: I beſeech you, looke not on faith in this notion, as a priviledge left to the arbitration of your owne wills, whether you will be ſo good to your ſelves or no, but as an indiſpenſible duty: Some duties may be diſpenſed with for ends, as the worſhip of God in ſome of his ordinance, but this dutie lies ſo hard upon you, as it is not to be diſpenſed with all for a moment, not for the greateſt good, not for the ſalvation of all men; if God be great to you, therefore obey him in beleeving, or upon the ſame reaſon, caſt of all Religion and diſobey him in every other thing, but if you feare to doe that, then knowe that the ſame God, that bidds you doe any other thing, bids you alſo beleeve, and know that this commandement is the leaſt arbitrary of all the reſt. 1.

Secondly, conſider what obſtructs faith, if negligence, and want of conſideration, as that doth much, and often, I beſeech you let mee ſet you on conſidering: conſider that you will goe to hell without it, if you will not beleeve God for the pardon of your ſinnes, and that hee is yours in Chriſt, beleeve him for 2.

this, that without this you wilbe condemned for ever, God may ſeme to put it to your choice, whether you will beleeve or no; but hee doth by no meanes put it to your choice, whether you will goe to hell or no, if you beleeve not, for that is determined with him, *that the fearefull and unbeleevers* ſhalbe caſt into hell, and indeed thither are all men goeing a pace, onely belief turnes the motion, and makes the earth aſſend upwards.

But if you ſay you ſee, you ſee your miſery enough in unbelief, but ye want boldnes to beleeve, that you thinke that there is no proportion betweene ſin and ſuch a nothing as faith is, there is a proportion betweene ſin and damnation, but not betweene ſin and faith: right now I have you where I would, but then conſider that the things wherin God uſeth man in the way to ſalvation, are indeed nothing, or as nothing, by the *fooliſhneſſe*, that is, by the *Nothingneſſe* of *Preaching hee ſaves them that beleeve*; The *Veſſells* in which his word comes, are *earthen*, as good as nothing, *our righteouſnes reacheth not to him*, and though our reward be heaven, yet our merrit is nothing, juſt nothing: And therefore if faith in reſpect of its owne internall vallew, or as a grace in this caſe, were any thing, wee ſhould never be ſaved by it, but now our comfort and aſſurance is that it is nothing. But on the contrary, though there be no proportion betweene ſin and faith, yet there is a proportion betweene ſin and Chriſt, or if you will have mee ſpeake the truth, there is no proportion in this regard; Chriſts dyeing, Chriſts ſuffering, makes ſin nothing, ſo that that which held the greateſt proportion, before God, before, and was heavyer then the ſand of the ſea, deeper then hell, is now nothing: what will you thinke your debts greater

then

then God can pay, will you ballance your wickednes and his love, your unkindnes may be aggranated, and made greater by his love, but it cannot be made even with his love, for hee is God; In a word, wee cannot out-ſin his pardon, or grace, by any thing but unbeliefe, ſo as this littlenesſe, this nothingnes of faith, is your advantage, becauſe in this great buſineſſe of our ſalvation God will be all in all, and you ſhall thanke your ſelves for nothing: Did it hinder Naaman the Aſſirian, that to waſh in Jordan was nothing, or did it relieve Jericho, that the bloweing of Rams-hornes was nothing, if it had bene any thing, it had not done it, for God is reſolved to deſtroy Jericho by nothing, that is, by himſelfe alone; and therefore he will have you by nothing, or by that which is as good as nothing, in reſpect of what you doe: But on the other ſide, hee findes enough in the ballance, to make your ſins nothing, even his owne eternall love, and the ſuffering and merrits of his owne ſon.

Thirdly, Gods heart is in this matter of faith, never any thing was ſo fenced with mottineſſe, with threats, and commands, with intreatings and invitings, with words and oathes, with ſignes and ſeales, with rewards and puniſhments. The Goſpell is nothing but the Meſſage of faith, Chriſt himſelf and all his Miniſters, but the preachers of faith. The great buſineſſe is to make the match, to tye the knott betweene God and our ſoules, the reſt, other things, flow on naturally: Love followes faith, works flowe from love. *But without faith, its impoſſible to pleaſe God*, without faith wee are *Strangers and a farre of*. Now that which is ſo neere Gods heart, and ſo advantagious to our ſelves, wee ſhould doe, wee ſhould be much in what ever the divell ſay, to the contrary, God never hedged any thing about 3.

like

like this, never any thing came so freely off, the making of this cost him his Ministers ordinances and seales, and without it all is nothing.

4. Fourthly, to fetch Arguments, not onely from necessity and duty, & reason, but ingenuity, the onely salve you can apply to the wounds of Christ, is beleeving, your sins made them your faith heales them, *Hee shall see of the travaile of his soule, and be satisfied*, Isa. 53. 11. That is, hee hath beene at a great deale of paines and cost; now what are his in-comes, what will make up this poore people for whome hee did, and suffered, all this will trust him and beleeve in him, for so it followes, *by his knowledge, shall my righteous servant justify many*, that is, by the knowledge and beliefe of him, they shalbe justified, this satisfies him, this payes him, this is the onely way you have to make him amends; Now his stripes hath healed you, heale him by your faith, do a little nobly, and freely for him, that hath done so much for you, sticke not with him to beleeve him, that stuck not to dye for you.

5. But then lastly, did the divell never let loose any fiery darts upon you, or may hee not doe it, if hee have not, yee can judge the lesse what it is to want this shield, but aske Judas, and hee will tell you, aske David hee will tell you, aske Paul when Sathan buffetted him, and hee had nothing but God to relie upon; If hee have, I hope experience will make us wise to have our shield ready, if hee have not knowe that hee may doe, looke that hee will doe, and will doe it, when you are weakest, when you are lowest, provide for that evill day, get up your *shield*; this *of faith in God through Christ, as yours*, and then when hee comes, what have you to doe, ye can turne God loose to him, yee can fetch downe liquor and vertue of that temper and coolenesse,

cooleneſſe, as ſhall dead and quench and extinguiſh his darts, and in the thing wherein hee is proud and mighty, you will be above him, and to hard for him.

We are come in the fifth place to another peece of the great and ſure armour, with which the ſpirit of God armes us againſt the divell, a peece for our head, *the Helmet of ſalvation*, as that before was more generall applicable to the whole Body.

That by this *Helmet* is meant *hope*, the Apoſtle who is his owne beſt interpreter tells you 1. Theſſa. 5. 8. *And for an Helmet the Hope of Salvation*: This peece of armour is of excellent uſe, and proper to that part it defends; The worth of it appears as by many things: So by the deplorable condition of thoſe that want it, they *have no hope* (ſaies hee) and *they are without God in the world*, Eph. 2. 12. they wanted that ligament, that tye to faſten them to God, and ſo were left moſt miſerable.

Wee muſt conſider a little, what *hope* is, and then, why it is called *of ſalvation*, and then how it fits that part, to which it is deſtined, and doth the worke of an *Helmet*.

It is a receiv'd maxime, that *all affections are rooted in love*, and as they are rooted in love, ſo they are acted by love, even hatred and malice it ſelfe, hath its riſe in ſome thing loved, for therefore I hate ſuch a thing, becauſe I love the contrary: Againe as affections are rooted in love, and acted by love, ſo love is felt, and appeares according to the affection it acts by, and is ſeene through that, as the ſunne which is alwayes the ſame in it ſelfe, yet workes upon us according to the conſtellations it poſſeſſeth, and the light coulours it ſelf, according to the body through which it ſhines, ſo loves workes and appeares much according to the

affection it poſſeſſeth, and through which it renders it ſelf viſible, for example:

Love appeares very darke in ſorrow, violent in choller, tranquill and peaceable in joy, dejected in diſpaire, but in hope love is in its Throne, there it appeares in moſt pompe, there it workes with moſt efficacy, and is altogether lovely.

This affection of all others ſemes to be deſtined to great affaires, and hath a mighty influence either upon our doeing, or ſuffering.

It was all that Alexander had to inable him to the conqueſt of the world, diſtributing all his other goods that hee had received from his father; Againe what is it but this that makes men every day croſſe the ſeas, labour the ground, ſeeke after Mines in the bowells of the earth, fight, and purſue victories, nay it is that which accompanyes men to the ſcaffold, and to their death bedds.

But to follow our methods, wee conſider not hope heere, in that looſe ſence, in which it is commonly taken, namely for a certaine fault, and lowe attendancy, or lookeing after ſome good thing deſired, and ſo to be before faith, and without it, as when wee are apt to ſay, I cannot beleeve ſuch a thing, but I hope it well; but on the contrary we take it for a firme expectation of ſome future good, which wee doe already beleeve, and are aſſured of, ſo ſaith the ſcripture Heb. 11.1. *Faith is the ſubſtance of things hoped for.* Gal. 5.5. *Wee waite for the hope of righteouſneſſe by faith*, that is, faith gives you the ground of waiteing, which is by hope, *ſo if wee hope wee waite*, Rom. 8.25. ſo as this hope which muſt be our *Helmet* is a ſuperadded grace to faith, a birth and effect of it.

It is called, *the Helmet of Salvation*, for ſalvation is the

the great thing about which faith and hope is conversant, so saith Paul, *receiving the end of your faith, the salvation of your soules*, so *the hope of salvation*, because, that, as the greatest, conteynes all other inferiour goods, and in the eyeing and prosecution of which by faith and hope wee secure our selves the most abundantly.

But how doth this Armour fit the part, it is destined for, and doe the worke of an *Helmet*.

The head is as it were the principle of action, and of our intentions, as the head governes and directs the members, so our end and intention, which is our Simbolicall head, being the principall and rise of all our actions, that which gives vigour and activity to them, had need of some peece of armour for its defence, which the Apostle heere makes to be *the hope of Salvation*.

Now this *Helmet* doth its worke thus, the world and Sathan that they might poyson the fountaine, corrupt our ends, and our intentions, would bribe us with something outward, and sensuall, and therefore holds over our heads many things to tempt and allure us, sutable to our sences, and corrupted nature, offers us crownes of applause, allures us with pates of pleasure (falsely so called) and to makes these rellish, to take the better, terrifies us with thorny paths, and ill conditions, in holy wayes, with persecutions, and scornes, gives you the choice of crownes of thornes, and gold, but both fleshly and carnall; the Holy Ghost now gives you *for an Helmet the hope of Salvation*, holds that over your head toward of these blowes, and those assaults, and what is that? The assured expectation and waiting for of eternall glory, for so it is called in other places, *The hope of eternall life, the hope of glory*, Rom. 5.2 and Tit. 3.7. First, hope in its nature and definition is

the waiting for, and expectation of a good thing, which makes it a pleasant, and releeving affection, because the object of it is good, not as griefe, nor as feare, which hath for its object an ill thing; But our *hope* which is our *Helmet*, wards and guards our heade, it is made up of the best and most sutable good, it is a good comprehending all other goods, and therefore called *salvation* in the abstract, it is a glorious good, for it is *the hope of glory*, and for duration it is not earthly, sensuall, and passing, but it is *eternall life an eternall weight of glory*.

2. Secondly, hope is of good things to come, and therefore it is an expectation, for *hope that is seene is not hope, for what a man sees, why doth hee yet hope for?* Rom. 8. 24. So as it is a pleasant passing your time, in the expectation of a desired good; But now the difference will lie not onely in the degree of good, for ours is of *things eternall*, but in the degree of expectation, wordly hopes are founded upon such sleight bottomes, as they contribute not much to comfort, in regard of which some have called hope a dreame, which presents it selfe to wakeing men, and from thence it is said, *that the Hipocrites hope perisheth*; but our hope is of another constitution, for it is grafted upon faith which gives a certainty, and reality to the thing, so as no feare of faileing shall weaken or impaire your hope, but hope shall stand upon a sure bottome, and pleasantly, and joyfully expect what already by faith is made most sure to us.

To speake a little more, a little more particularly of this affection, it is of a good thing, absent, difficult and possible, I have shewed you how our hope is conversant about the best and highest good, the abuse of this affection (for that will helpe to shew the use of it) lies

lies in pitching it upon things that are not good ; In truth all other things, but ſpirituall, God, heaven, and eternity, have no other vallue, but what ignorance and a lye puts upon them, opinion indeed gives them a name, honours them with a title which they deſerve not, and yet how much doe outward things ingage this affection : Honour which depends upon the opinion of others, which is extreamely paſſing, and periſhing, which is the reward oftentimes of crimes, which are ſucceſſull, and glitter, and pleaſures which are accompanied with regret, and ſhame, and followed with grief; And riches ordinarily, the object of the baſeſt mindes, and men; All theſe things, and what ever more is outward, are but the ſhadowes and pictures of good; As in a picture you thinke you ſee the birds flye, men ſtanding of from the cloath, but when you come neere it, there is nothing but the lynes of a penſil, nothing but markes upon a cloath or table, and ſo are theſe things, nothing but ſhadowes, pictures, dreames, they muſt have a light proper to ſhew them by, falſe lights, yet theſe are the objects of the hopes of the greateſt part of men.

Againe, theſe things as they are not good enough, ſo they are not abſent enough for hope, for though things of ſence are not ever in the poſſeſſion of them which moſt make after them, yet they are amongſt us, they are in the world, but this hope carries us properly beyond every thing. *The eye ſees, and the eare heares, and what enters into the heart of man.*

Againe, things that are the object of hope are difficult, but difficult and worthy, or great in a right ſence, are of an equall extent, to labour in the ſmoake and mudd, for ſmoak and mudd it may be difficult, but it is a difficultie without worth, it is baſe and meane, and

ſo hath nothing in it of great, or worthy, in which reſpect onely difficult things ſhould be undertaken.

Then, how often doth hope miſ-applyed ingage in impoſſibilities, and ſo becomes a meere impoſture to us. How often are men befooled heere, and in their deſires, and hopes (which actuate thoſe deſires) purſue impoſſible things. Men fooliſhly thinke that miracles ſhould be wrought in their favour, and the whole order of the univerſe changed for their ſakes, men that merit the gallowes hope for a pardon, not becauſe they have any aſſurance of the judges favour, or becauſe their faults are pardonable, but becauſe they would live: and which is ridiculous, old men that are ſo in extremity, hope for an old age yet to come.

I have ſhewed you already that our hope which is our Helmet, is of good things, a good that wants a name, good enough to expreſſe it, and therefore is called *ſalvation*, a name abſtract, and comprehenſive to the ut moſt.

Againe, I have ſhewed, that it is of good things to come, and heerein it differs from faith, for faith ſees them as it were preſent, and therefore it is *the ſubſtance of things hoped for*, but hope lookes upon them, (as indeed they are) at a diſtance; In a word, faith gives you the aſſurance, Hope the expectation.

Againe difficult they are, and great and difficult, worthie and difficult, accordingly, they coſt Chriſt much, and they coſt us much, ſo difficult, as for the attaining of them, God muſt come out of heaven, Chriſt muſt die and ſuffer: God muſt ſet all his wiſedome on worke, that wee may have a ground to pitch our hopes upon, and for our part, hope is mannaged and converſant about difficult things, as ye ſhall heare.

But

But then laſt of all, our hope is wiſe, the things are poſſible about which it is converſant, ſo poſſible, as they are aſſured, and therefore its called *the full aſſurance of Hope*, Heb.6.11.

Let us knowe then where wee are, and what uſe wee have of this affection; The truth is Chriſtian Religion, is altogether founded upon hope, the things of this life are not our portion, wee breath after what is to come, let us therefore live as men, untyed from this world, and faſten to another by hope, let the pleaſures and honours, and profits of this world be dead things to us, becauſe wee have no hope to animate them; Hope acts and animates above any thing, but wee want this engine, becauſe we have not that object. For inſtance, to appeare ſomething, to be great, wiſe, and honourable, is the great contention, and purſuite of this world: *When Chriſt who is our life ſhall appeare, then ſhall wee appeare, &c.* Heavenly hope puts you off thither, and diſputes not the thing, but the time, ye ſhall have enough of appearing, but it ſhalbe in a peculiar and advantageous time, *when Chriſt ſhall appeare* to fill up his triumph, to adorne that pompe, reſpite your deſire of appearing till then; God doth but time it for us, ſo for pleaſures to enjoy your ſelves, to be ſatisfied, to be at eaſe, to gratify and content every part of you, theſe are mens hopes, one time or other you ſhall get it; There is a place of pleaſures, *the preſence of God*, and there is a fullneſſe and compleatneſſe of pleaſure, but it is in that place and in other, *and there are plaſures for evermore*, pleaſures that are as long as they are great, but it is at the right hand of God; The pleaſures Sathan would give you are of a baſe alloey, their durance is but of that minute in which they are enjoyed; Their fullneſſe is worſe then their

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their emptineſſe, for they are not onely vaine, falling ſhort of that good they promiſed, but vexing alſo, and deceiving, the truth is, this is not a life for pleaſures, but for paines, eſpecially to Chriſtians, and ſo ſaies the Apoſtle, *If in this life onely wee have hope, wee are of all men moſt miſerable.* If our hopes (as other mens) were heere, wee were in a worſe condition then they, that cannot eate their meates, and enjoy their comforts, taſt of their daintyes, partly, becauſe there is a greater diſproportion betweene us and them, then betweene they and them, and partly, becauſe our light and our conſcience is to much raiſed, & of too great a tenderneſſe to digeſt their morſells; what then have wee nothing to ballance their contentments? not to ſpeake of other things, what ever returnes faith and hope can make wee have, *They are without hope*, wiſh them joy of what they have, but hope they have none; and this let mee tell you, improve this well, and it ſhall pay all the charges of their gaines, you have *the hope of eternall life, the hope of glory*, of what ever your hearts can wiſh and deſire: Faith gives things a footing and a ſubſiſtance, & hope is grafted upon it, and is ready by the expectation of better things, to outbidd the world, and by virtue of a pleaſure taken in things to come, to carry you above the falſe pretenſions of pleaſure which the world makes ofter, therefore content your ſelves with your portion, and uſe your Helmet to ward of the aſſaults of ſemeing goods or ills, as Sathan ſhall preſent them.

But more particularly, uſe hope for joy, for patience for workeing, live in the joy of hope, let one ſpirituall affection improve and provoke another, that there is a joy of hope, appeares in this, which wee uſually ſay of worldly hopes, that things are uſually better in the hopes, then in the enjoyment, and wee ſee men will

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ſell any thing rather then their hopes : Now thoſe hopes in compariſon with ours, have two or three notable defects.

Firſt they are built upon uncertainties and contingenties, they have no firme bottome, and ground work, and ſo cannot be intire, cannot be without the mixture of feare, feare of iſſue, feare of ſucceſſe, and this let mee adde, that the more they hope, the more they will feare, out of a loathneſſe to want the good things they deſire, and ſo it is a mixt affection, that prickes, and pinches aſwell as relieves, and comforts. Worldly men enjoy litle their hopes, or their poſſeſſions, not their poſſeſſions, for they are ballanced with uncertainties, and emptineſſe, ſo as they are faine to relieve themſelves, by their hopes, by their reachings after more, nor their hopes, doe they enjoye purely and ſincerely, for they are mixt with feare, which oftentimes is the weightieſt ingredient, and beares the greateſt part of the compoſition; but our hopes have not this impediment to joy, but on the contrary carry evidence and ſubſiſtance with them, being built upon the evidence and ſubſiſtance of faith, ſo that what faith firmely beleeves, hope joyfully expects, and waites for; What is the great happines of heaven, but the fixeing & ſtayeing of joyes by eternity: Now the joy of that hope is fixed by faith, which gives it a ſteddy and untottering foundation, ſo that what you have, you have; If joy come in by that doore, it will or ought to do ſo alwaies, there is no rationall or neceſſary mixture of feare, becauſe there is no rationall cauſe of doubting. 1.

Secondly, there is a vanity of *rejoycing in boaſtings*, as James ſaith, and ſo an evill, *for all ſuch rejoycing is evill:* The mixture of feare is a troubleſome, but it is a ratio- 2.

nall thing in their hopes, the foundation of which is but contingency, but a further evill, and more ſinfull, and irrationall, is, that they rejoyce in their boaſtings, they thinke by the determination of their wills to do that which godly men doe by faith, and when their hopes have once concluded a thing, they thinke it ſhould be eſtabliſhed, and thereupon runne away without reckoning with their hoaſt, as wee uſe to ſay, whereas the ſcripture ſaith, *yee ought to ſay, if I live, and if the Lord will*; Now for their fooliſh conceits to fixe that which onely God can render certaine, is a folly and a ſinne, and the hope that riſeth from it, is an irrationall preſumptuous hope, *for that they ought to ſay, if wee live, and if the Lord will*, things that are wholy out of their power. Now our hopes and the joy of it, *is not a rejoycing in boaſting, but it is a boaſting in truth*, wee have already the Lords will, his will declared, his will commaunded that wee ſhould have the *joy of hope*, and ſhould *rejoyce in hope*, Rom. 12. 12. And that wee ſhould have *the rejoycing of the hope firme unto the end*, Heb. 3. 6. So as here is no rejoycing in boaſtings, heere is no vaine fancies of our owne, no caſtles in the aire.

But then as their is a vanity in the uncertaintie of their hopes, which mixeth them with feares, and a further and fuller vanity, in fixeing and aſſureing their hopes, by their owne boaſtings and preſumptions, *incerta, certa redendo*. So

3. Thirdly, there is a mighty vanity in the matter of their hopes, for they are of things low and meane, no better for kinde then what they have already, why doe they not enjoy them? nay, why doe they deſpiſe them? becauſe they knowe them; ſo as they deſpiſe what they know, and hope in what they know not, becauſe they know it not; but the object of our hopes, and of

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our joy ariſing from them, are of things ſo great and reall, as the little, but yet the true taſte wee have of them, makes us deſire more; It is our knowledge that makes us vallewe our hopes, and joy in them, and it is our ignorance that cauſeth us to hope no more, nor rejoyce in the good things, which are the objects of them; And therefore wee ſee faith which gives a reall evidence and ſight of things, intends above any other thing our hopes, and want of faith, and weakneſſe of faith leſſens our hopes, and the joy of them.

The object of our hopes are things great, thing heavenly, things eternall, and theſe are the matter, if any other thing bee, of joy; Oppoſite to which are the dead, beggarly, and ſenſible things of this world, which are miſtaken alwayes in hope, and uſually deſpiſed in poſſeſſion, ſo that not onely ſimply, but in compariſon with other things; wee have all reaſon for the joy of hope: The warrant of this joy wee have given you already, when wee ſhewed the reaſon of our joy in oppoſition to wicked mens boaſtings, but the end is not onely for it ſelf (though that be much, that wee may live comfortably, that wee be in as good a condition as this ſtate is capable of) but joy as a reſult and concomitant of hope, is mighty for Battaile; ye are now in the liſts, and ye put on armour, *the joy of Hope*, which is *the joy of the Lord, is our ſtrength*: Hee that rejoyceth not in the hope of things to come, will rejoyce in vaine hopes, or in ſenſuall enjoyments: Hee that cannot take in the pleaſures of ſalvation by hope, will aſſuredly joy the joyes of wicked men, for hee wants this armour againſt pleaſures and ſenſuall joyes, which is a weapon Sathan weilds to our dis-advantage, aſmuch as any, and therefore, know how to arme your head by hope, and againſt the pleaſures and joyes of

this world, by the pleaſure and joy of hope, unleſſe you would be expoſed as a prey to things of ſence, and things of this life, againſt which this hope of ſalvation is your armour.

Object. But now to anſwere ſhortly an objection, if hope brings in ſo great and ſteddy a returne of joy, what place will you allot for ſorrow for ſin, for wee are ſinners, and a ſinfull condition, and that affection ſuites

Anſw. us very well. Anſw. Certainely *wee ſhould not ſorrow as thoſe without hope*, but as thoſe which are full of hope, yet on the other ſide, as there is occaſion, by renued acts of ſinnes, our hope and our joy ſhould intend our ſorrow, and rectify it, God would not have an uncomfortable, or a diſpairing thought, in all ſorrow, it is *the ſorrow of the world that workes death*, that deſtroyes, and hurts, ſome inordinacie, ſome exceſſe, but ſorrow intended, and relieved alſo by hope, and the joy of it, as it is often neceſſarie, ſo it will never hurt you.

1. There is a double uſe of ſorrow, firſt to worke out the ſtaine of ſin, in ſupplying the want of afflictions: ſin is not onely evill for its tranſcient act, but for the curſed diſpoſition that it leaves behinde, there is ever ſin in the wombe of ſin, ſorrow ſerves to worke out the ſtaine of ſin, and doe the worke of afflictions, which are to humble and bring low, Prov. 20. 30. *The blewnes of a wound cleanſeth away evill, ſo doe ſtripes the inward parts of the belly*, this is applied to correction and cleanſing, afflictions worke the wound to ſuch a diſpoſition, as is cleaſing and healeing.

2. But then ſecondly, ſorrow for ſin ſerves whereby to expreſſe our affections to Chriſt in a manner ſutable to our condition, and to the poſture wee ſtand in towards him, ſhall wee grieve the Lord, and ſhall the Lord be grieved, and ſhall wee not grieve? But hee loves

loves us, and pardons us, therefore ſhould wee grieve. Beſides, while hee loves us, hee grieves, and hee grieves the more, becauſe hee loves us, and ſo ſhould wee, if hee did not love us, hee would not grieve, and if wee love him, wee cannot but grieve when wee offend him, Jer. 31.19. *Surely after I was turned, I repented, and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed,* &c. Ephraim mournes and grieves, which hee did not till God had mercy on him, then hee ſmote on his thigh.

If you aske how wee ſhould grieve? Never without the reliefe of hope, and joy, let them act and intend your ſorrow, but for the degree why ſhould wee not in humbling our ſelves for ſin worke our ſelves, and our ſorrow, as low as afflictions would lay us, if chaſtiſements ſhould take hold on us, or ſicknes to death, or any other hand of God chaſtiſing for ſinne, this will be no interruption in your hope, no prejudice to the joy of it.

Thus your hope armes you againſt pleaſures by joy, the joy of hope; but wee have paines alſo to conflict withall, all the evills and calamities, that diſhonour, want, and poverty, or bodily evills can inflict, patiency alſo in attendancy and expectation, *yee have need of patience, that after yee have done the will of God, yee may receive the promiſe.* Wee would faine have our rewards in hand, wee are loath to ſtay, wee would have the reality of the reward, not the viſion of faith onely, Heb. 10.36. Now this is needfull, for the Saints *through faith and patience inherited the promiſes*, Heb. 6.12. If you aske who infeſts the Saints, who puts them to their patience? The world and wicked men, but eſpecially the Divell, that hee might diſcourage us, and devoure us, might breake and interrupt our courſe, might make

us for want of continuance, doe and ſuffer ſo many things in vaine, and therefore armes all his inſtruments, evill men and our owne corruptions againſt us, to make us weary of that way, which is ſo ſowed with thornes, which coſts us ſo much paines and trouble; God alſo puts us to our patience, by ſuffering manifold evills, outward and inward, to infeſt us, that hee might purge preſent evill, and prevent further evill, and that hee might try us, and uſe what hee hath laid into us, that hee might ſay of us another day as hee did of *Iob*, *yee have heard of the patience of Iob*, Jam. 5. 11. and might boaſt of us as of thoſe induring Saints, *Heere is the patience of the Saints*, behold it, Reu. 13. 10. In all theſe reſpects ye have need of patience, yea, and that *patience ſhould have its perfect work*, as James ſaith Jam. 1. 4. That it ſhould *poſſeſſe our ſoules*, that it ſhould be fitted for every condition, and hold out to the utmoſt, to the extremitie, as you ſee thoſe, who are betruſted with forts, and ſtrengths they had need of patience: And yet muſt hold out to the utmoſt extremity, by the law of warre, now then you ſee the need wee have of patience, but it muſt be *the patience of hope*, 1. Theſſ. 1. 3. The Apoſtle gives there the effects and their cauſes, the *work of faith*, ſaids hee, *the labour of love*, *and the patience of hope*, the effect or great product of hope is patience, patience is a grace which hath no ſhine or glitter with it, it is ſweet but darke, and obſcure, and hath nothing in it of violence, and having mighty enemies, it defends it ſelf in ſuffering, wee gaine the victory often in looſing our lives, it ſcarce complaines of what it indures, ſo as it paſſeth often amongſt ignorant men for ſtupidity, and dulneſſe. Now this ſweet and low grace (in reſpect of its condition, and the manner of its operation) would be oppreſt a thouſand times

times under the victory of its enemies, if it were not animated by the livelineſſe and activity of hope, *if the hope of ſalvation, the hope of glory*, (for ſo it is called,) did not continually ſet before its eyes, the greatneſſe of the reward; yee can never have a better inſtance, then of our Maſter Chriſt himſelf while hee was in the conflict of patience, (and that was his life) hee was ever in the liſts of ſufferings, conflicting with ſorrowes, and woes, *for the joy that was ſet before him*, which was made ſure to him by faith, & received and enjoyed by hope, (for hee came by his comforts even as wee) this made him to *endure the croſſe and deſpiſe the ſhame*, and wee are commanded to *runne with patience the race, that is ſet before us, looking to him*, Heb. 12. 2, 3. That is, uſe our patience as hee did, and relieve our patience as hee did, by the joyfull ſights of hope, patience without hope is the deadeſt thing in the world; for why doe I deprive my ſelf of good? why doe I ſuffer ſo many things in vaine, if they be in vaine, and therefore the Apoſtle takes it for granted, that *the patient continuance in well doeing*, hath ſome thing to relieve it, namely, *a looking after glory, and honour and immortality*, &c. Rom. 2. 7. without which animation, and enlivening of hope, patience were dead, and deadly, more fit to be the property of a ſtone, or a blocke, then the grace of a Saint; thus yee ſee your ſelves armed by hope, againſt the great enemies of God and man, againſt the great troublers of Iſrael, pleaſures, and paines, by having your joyes, and your patience, acted by *hope*, which is *your Helmet*.

But hope thirdly is proper for doing, aſwell as ſuffering, having a great influence (as I told you) upon our ſimbolicall head, our intentions, and ſcopes and end, and this peece, aſwell as our ſhooes, (*the ſhooes* 3.

of the

of the preparation of the Goſpell of peace) inables us for acting, and the truth is, while wee doe nothing good, wee are not ſecure againſt doing ill; But if hope ſerve to any thing, it ſerves to incourage to labour, and worke, wee uſe to ſay in a proverbe, take away hope, and take away endeavour, no worke is done or can be done without hope, *hee that ploweth ſhould plow in hope, and that hee that threſheth in hope, ſhould be partaker of his hopes*, 1.Cor.9.10. A man would be loath to plow the ground, or threſh the corne without hope, you will not doe actions of the loweſt forme without it: Againe as you can do nothing without hope, ſo ye attempt the greateſt things by hope, the hopes of victory, the hope of ſucceſſe, the hope of gaine, whither doth it not ingage men, our ſtrength depends upon our hope, and therefore Jeremy complaines, *my ſtrength and my hope is periſhed*, Lam.3.18. No more hope, no more ſtrength, they ſtand and fall together, they are alike in their birth and death: On the other ſide, when Paul was to give an account to Agrippa of his actions, Acts 26.6,7. *I am judged* (ſayes hee) *for the hope of the promiſe made unto our fathers, unto which promiſe our twelve tribes inſtantly ſerving God day and night hope to come.* Doe you wonder why they ſerved God, with that inſtance, and intenſeneſſe, *day and night*, why they doe that which none of the world doe beſides, they hope to attaine the promiſe of God, that is, the thing promiſed, that ingageth them to a continuall and a moſt intenſe labour; ſo the Apoſtle when hee gives in a very few words all that is to be forborne and done for God, and our good, makes hope to be the riſe of all his courage and activity; Tit.2.13, *looking for that bleſſed hope, and the glorious appearing of the great God and our ſaviour Ieſus Chriſt*, compared with the former verſes 11.

and

and 12. *For the grace of God that bringeth ſalvation, hath appeared unto all men, teaching us, that denying ungodlineſſe, and worldly luſts, wee ſhould live ſoberly, righteouſly and Godly in this preſent world.* And Chriſt when hee bidds us doe any thing *hoping for nothing againe*, Luk. 6. 35. *Lend hoping for nothing againe*; hee doth not meane wee ſhould have nothing, or be without hope, but tells us immediately, *that our reward ſhall be great in heaven, and wee ſhall be the children of the Higheſt*, and preſently ſuggeſts matter of hope, which hee affixeth to the lending of a penny, or the giving a cup of cold water, *yee ſhall not looſe your reward.*

But to what workes doth hope animate us? to all for the leaſt ſhall be conſidered, *ſhall not looſe its reward*, and the greateſt ſhall be conſidered proportionably, *Hee that overcometh, and hee that followes mee heere, ſhall ſit upon twelve Thrones.* There is nothing ſo great, that hope cannot expect, for it is *the hope of ſalvation*; And therefore there is no worke ſo great, that hope cannot put you upon, for it workes from hope to ſalvation. Captaines when they harrang their Souldiers, tell them of the butin of the prey, tell them of honours, and advancements; and Chriſt when hee incourageth his, ſpeakes Crownes as freely as any, but ſpirituall crownes aſſured by faith; and enjoyed for the preſent by hope; it is a ſhame that our hopes ſhould not carry us toward working, as farre as ever any worldly hath done, in all the particulars of worke. I will inſiſt onely upon one, which the ſcripture particularly annexeth to hope, and is proper for us all; *Hee that hath this hope*, (that is, *of ſeeing God, of ſalvation*) *hee purifyeth himſelf even as hee is pure*, 1. Joh. 3. 3. The reaſon of the action about which our hope is converſant, and the proportion lies thus, *Wee hope*, ſaith hee, ver. 2. *when hee ſhall*

appeare to be like him, for wee ſhall ſee him as hee is, ſayes hee there will be the ſame reaſon of your being like to him, heere and hereafter, and therefore if you will be like him in heaven, you muſt be like him heere, and your hope for the one, muſt helpe you to the other: now as in heaven hee is glorious, ſo heere hee was pure, ye are in all eſtates and conditions to follow and imitate your ſaviour, for that is your hope to that you were predeſtinated; Now hee was *holy, harmeleſſe, undefiled*, therefore ye muſt be like in this ſtate alſo.

2. Secondly your hope fixeth upon ſeeing him in heaven. *There ſhall no uncleane thing enter into the kingdome of heaven*, and therefore you muſt purge and cleanſe your ſelves by the way, and your hope muſt do it.

This purification reſpecteth both the body, and the minde, and is oppoſed to all bodily luſts, which lies in the ſences, fancie, or ſenſible things, and to all ſpirituall luſts, which lie in the underſtanding, which luſteth againſt ſpirituall truths, and the wayes of God, ſayes hee, this hope muſt purifie you from all this.

But how high? how farre muſt this hope act you, to what degrees? *Even as hee is pure*, there is your patterne, there is your examplar, ſtudy what Chriſt was, and be ye likewiſe, ſtudy what Chriſt did, or would doe, and doe the ſame; for inſtance, wee are apt to be proud and vaine to be ſupercilious, to overlooke men, and little things, to be every one for himſelf, gripeing and graſpeing. *Purify your ſelves in this*, even *as hee is pure, let the ſame minde be in you that was in Chriſt Ieſus*, Phil. 2. 5. *who though hee were in the forme of God*, debaſed himſelf, in a word conſider the diſpoſition of Chriſt, and conſider the purity of Chriſt, and make that your coppy, and as you would ſet no bounds to glory, *you would ſee him as he is, and be like him*, ſo ſet no bounds to purity,

purity, *purify your ſelves* after that patterne, *even as hee is pure*, and let hope and the reaſon of hope doe it, becauſe you have no greater pretenſions to glory, then you have to purity, namely to be like Chriſt your head, to whom by faith, and hope you are conformed. Thus yee ſee your Helmet, in its glory, ſecuring you from all the evill of all the goods of the world, and ſecuring from all the evill of all the evill of the world, and enabling and inſpiring you to work, and ſervice even to all, *That you might be perfect and throughly furniſhed to every good worke*; improove therefore this bleſſed peece, this hope, and get it more abundantly.

You ſee it is a great matter how wee ſettle our hopes, becauſe in it lies the ſtrength of our indeavours, wee anchor in things by hope, and fixe in them, and being ſetled upon an immovable thing, wee can moove ſteddily and ſtronglie. Archimedes could moove the world, if hee could faſten his engine, now wee caſt anchor in heaven, and heavenly things in ſalvation, for ſo ſayes the Apoſtle, *Wee have an anchor of the ſoule both ſure and ſtedfaſt, and which entreth in to that which is within the vaile*, Heb. 6. 19. Our anchor caſts deepe in heaven, where there is good earthing, whence it will be impoſſible to be remooved by any ſtormes or windes: But this wee muſt know, that if you would make uſe of this or any armour which is ſpirituall, it muſt be firſt raiſed to a pitch, the armes muſt be faſhioned, and formed, and then muſt be kept bright, and in poſture, for ſervice, it muſt be weilded by a ſpirituall hand. *Coroll.*

Now to raiſe this grace, you muſt improove and raiſe your faith, for as in all compoſitions, you have ſomething that gives the body of it, ſo faith gives the body, and ſubſtance to hope, therefore faith is called the ſubſtance of *things hoped for*, and therefore of all

other things your hope will never outbid or goe beyond your faith, keep therefore that full and high.

Yet Hope is a further grace and armour, faith gives you things in their coulours with your intereſts in them, it ſhewes you that they are, and that they are yours, but however faith gives them a kinde of preſence by beleeving, yet they are in themſelves future, as to us, hope therefore takes in the pleaſure of them beforehand, lives in the joyfull expectation of them, and ſo abridges the time, which els would be tedious, fancies to it ſelf (as I may ſo ſay) the pleaſures and joyes of eternall life, and lives in a ſweet anticipation of what it poſſeſſeth but by faith, which as it is moſt pleaſant in it ſelf, ſo it produceth mighty effects, for joy, for patience, for working, ſo as our life is comfortably entertained by it in joy, and pleaſure, evills and calamities are maſtered, and ſubdued by it, even the greateſt, and action and worke, the end of living is promoted.

Therefore looke upon this peece, which hath influence into ſo great effects, as a reall, not as a notionall thing, as a thing that many want in the uſe and exerciſe of it, but they cannot live without it, they cannot live a vitall life animated with joy, armed with patience and acted, to worke and ſervice.

Therefore let not ſo great an engine of the Holy Ghoſt, ſo great and good an armour lye dead by us, but rather let us improove it, and uſe it, try alwayes of raiſing it, for it is raiſed and improoved grace that workes great and conſiderable effects.

--- *And the ſword of the ſpirit which is the word of God.*

This is the laſt peece of armes, and is fitted both for offence, and defence, it is an armes that is great alone, and therefore men arme themſelves with this, which uſe

uſe no other, and it is alſo an appendix to all armes, for no man is armed at all points, like a ſouldier, which hath not a ſword, this is a peece of a very expedite, and continuall uſe.

You need not goe farre to know what this ſword is, the Apoſtle deſcribes it firſt by being the ſword of the ſpirit, that is, a ſpirituall ſword, *The weapons of our warfare are not carnall, but mighty through God*, 2.Cor.10.4. The Divell will not give way or yeild to a ſword made of any other mettall, therefore it is *mighty through God: The Egyptians are fleſh, and not ſpirit*, therefore they are weake. One Divell is able to deale with all the fleſhly and carnall weapons in the world, it is not charmes, and holy water, nor reſolutions, and purpoſes, and reaſonings alone, that are weapons fit for this combate, they muſt be things truely ſpirituall.

But then ſecondly, it is that ſword, which the ſpirit uſeth in us, and by us, the ſpirit of God, the Holy Ghoſt, ſo as there is a mighty arme, to a mighty weapon, *For wee know not how to pray as wee ought*, how to doe any thing, *but the ſpirit maketh interceſſion in us*, and it is *the ſpirit that leads us into all truth*, and teacheth us how to uſe, and improove truth, without the ſpirit of God, the word of God would doe us no good; The weapon would be too heavy, to unweildy for us to uſe, therefore ſaith the Apoſtle, *The weapons of our warfare are mighty through God*, 2.Cor.10.4. God muſt uſe, and guide the hand, aſwell as give the ſword, it will be els like the weapons of a mighty man in the hand of a childe, if hee take it up, it will be but to let it fall.

But then thirdly, *it is the ſword of the ſpirit*, the ſpirit doth not onely uſe it, but hee formed it, it is therefore fit for uſe, becauſe hee formed it, that is the mighty worke-man, and Engineer for ſpirituall weapons, and 3.

hee muſt be able to uſe it well, that made it, for hee made it for uſe, and there is no ingredient in it, which hath not an influence into the end of it, which is the uſe of it. Now that hee formed, it appeares 2. Pet. 1. 20, 21. *Prophecy came not in old time (or at any time) by the will of man*, that is, by the preſumptuous will of bold men, proudly, and arrogantly goeing about to determine, that by their will, which by their reaſons and unſtandings could not reach, *but holy men of God ſpake, as they were mooved by the Holy Ghoſt*; God uſed the underſtandings and the wills of holy men, to derive and conveye his truth to the world, ſo 2. Tim. 3. 16. *All ſcripture is given by inſpiration of God*, ſo as the ſpirit formes it, frames it, ſuggeſts it, brings it to the world.

Thus having knowne the matter of this ſword, that it is ſpirituall, not of a carnall make, or compoſition, and ſecondly the mannager and weilder of this ſword, that it is the ſpirit, and then the maker, and former of this ſword, that it is the ſame ſpirit, wee come now to the appellation it ſelf, which the ſpirit gives it, which is *the word of God*.

1. By the word of God is meant, what ever God hath made knowne to be his will, as it is contained in the ſcripture.

This muſt needs bee the word of God, and no other, but as it is conſonant to this, for in a large ſenſe, all truths may be called the word of God, as being ſubjected to ſome ſcripture rule, but ſtrictly that word which is our ſword, is ſome portion of that wee call the ſcripture, which is particularly characterized, and diſtinguiſhed by this title *the word of God*.

This muſt needs be ſo, becauſe this is that, which muſt not be added to, or detracted from, it muſt ſtand alone Deut. 4. 2. *Yee ſhall not adde unto the word, which I com-*

I command you, neither ſhall you diminiſh ought from it: Therefore that is all, and onely the word of God: So Deut.12.32. Gal.1.8. *If wee or Angell from heaven preach any other Goſpell unto you, then that which wee have preached to you, let him be accurſed.*

Secondly, if God will have the ballance of the Sanctuary for waights, and meaſures, for rules and determinations, it muſt be viſible, and publique: If hee will have us fight with ſuch weapons, wee muſt know where to fetch them. 2.

Thirdly, when wee ſee this rule in practiſe by Chriſt or his Apoſtles, wee ſee this word taken up for this ſword, to doe mighty things. 3.

Wee ſee Chriſt reſiſting the Divell, and at laſt confounding and expelling him by this word, by this weapon, Math.4.4. Hee followed him ſo long with *It is written*, that at laſt hee drove him quite away, hee reſiſted him by this ſword, till hee fled from him.

As hee dealt with the Divell in himſelf, ſo he dealt with the Divell in the Scribes and Phariſes, *Have yee not read* (ſaith he) *what David did, and what the Prieſts did, &c.* Math.12.3,4,5. So hee anſwered them, and confounded them; The like did Stephen, and the Apoſtles, *convinced men mightily by the Scriptures, that Ieſus was the Chriſt*, and uſed this ſword to deſtroy unbeliefe with. Now this word of God, which is our ſword, is not ſo much the letter of the word, as the ſenſe of it, how unreaſonably and fooliſhly have the Papiſts abuſed themſelves by ſticking to the letter, in thoſe words, *This is my body*, and Origen in making himſelf an Eunuch, from that place, Math.19.12. *There be Eunuchs that have made themſelves Eunuchs for the Kingdome of heavens ſake.* Though it be alſo true that where the letter is not contrary to the Annalogy of faith, that is to be

our

our rule and guide, and upon no other ground are wee to depart from the letter.

But if it be objected, how ſhall men eſpecially unlearned, know the ſence of Scripture, which ſeemes ſometimes to be ſubject to contrariety? Anſw. This is the great grace of God towards his, that in things neceſſary to faith and manners, to be knowne, or done, they need not be ignorant, for *they walke in the light of the Lord*, by virtue of which light they are led into *all truth*; ſo as they need not pin, their faith upon the authority of anothers judgment; This is there due by promiſe, *They ſhall be all taught of God*, Iſa. 54. 13. and Chriſt ſayes, *his ſheepe follow him, becauſe they know his voice, but another they will not follow, becauſe they know not the voice of ſtrangers*, Joh. 10. 4, 5. To have the word made cleare to you, and this ſword fit for your uſe, is your due aſwell as the ſword it ſelf. So *the ſecret of the Lord is with them that feare him*, Pſal. 25. 14. The ſcriptures though deepe are foordable by thoſe who are holy, and diligent, though they be not ſo wiſe and learned: On the other ſide, *The naturall man knoweth not the things that are of the ſpirit of God, becauſe they are fooliſhneſſe to him: But the ſpirituall man knoweth all things*, 1. Cor. 2. 14, 15. So

1. John 5. 6: *It is the ſpirit that beareth witneſſe, becauſe the ſpirit is truth*. And ver. 10. *Hee that beleeveth on the Son of God, hath the witneſſe in himſelfe*. So Math. 13. 11. *To you it is given to know the miſteries of the Kingdome of heaven, to others it is not given*. There is a ſence of Scripture that lyes alwayes not ſo evident and above, but it is given to you as your peculiar, and portion.

This honour have all the Saints, they have a certaine taſte ſutable and proportionable to their ſpirits, and their new natures, by which they can diſtinguiſh of food, and

and by which they can try all things, for as to other lives, and to our bodily, there is a taſt for that end, ſo to this alſo which is ſpirituall; And though men in a dreame can not diſtinguiſh betweene ſleeping, and waking, yet men that are awake, know they are awake, and know alſo diſtinctly what they doe.

This notwithſtanding, God ſells all thing to us by labour, and wee ſhall not enjoy the benefit of this great priviledge without it; Wee muſt therefore keepe our ſelves in a holy frame: *If any man will doe his will, he ſhall know of his Doctrine whether it be of God*, Joh.7.17. While wee are doeing, wee are in a way to know. If you be *carnall and walke as men, you will be alſo carnall, and judge as men*, Rom.8.8. *They that are in the fleſh cannot pleaſe God*, (which may be underſtood alſo of a fleſhly frame in the Saints) and when wee are in a way altogether unpleaſing to God, God will not accommodate himſelf, will not reveale himſelf to us, and pleaſe us.

But this is not enough, *wee muſt ſearch the ſcriptures, in which wee thinke to have eternall life*, and light alſo for the way thither, wee muſt conſider, and weigh whether thoſe things which our owne reaſon, or the Miniſtry of others repreſent to us, be ſo or no, as thoſe of Bærea did, *Truth lies deepe, errors lyeth levell to all*: This ſearch is extreamely pleaſing to God, ſince the ſubject of it is the knowledge of his will, and the end of it is the doing of his will; This is done by much meditation in the word, by comparing, by examining it, by taking in all aydes, and helpes of the guiſts and abilities of others, for God hath ordered that one man ſhould need another, that none might be perfect alone; nothing alſo will more advance it then prayer, ſo Paul prayed often *for the ſpirit of revelation*, and David *that his eyes might be enlightened, to ſee the wonderfull things of Gods*

law; nothing cleares the eye-ſight more then prayer, for that ſets your ends right, and makes you fit for light, and that leads you into the preſence of God, into his light, *in whoſe light wee ſee light.*

It was neceſſary to ſpeake ſome thing of this, becauſe this is the forming and ſhaping of your weapon, the weapon may be ſhaped in it ſelf, but not to us; this gives the mettall to the ſword, if a thing looke like the word of God and be not, that will not cut of your luſts, it will proove but a leaden ſword, or a deceitfull bow, that will not reach the marke, it will be *a carnall weapon*, which is weake, whereas the other is *mighty through God.*

Coroll. To incourage you againſt ſpirituall enemies, becauſe ye have ſpirituall armes, and ſpirituall weapons ye have, what to keep of blowes, and yee have wherewith to fight and combate with your adverſaries: God hath not left us fatherleſſe, nor hee hath not left us weaponleſſe, hee deales not as Pharoah, commands us to make bricks, and takes away materialls, hee doth not diſarme us, and bid us fight, but hee gives us armes proper for the field of combate, and for the enemy wee diſpute with, and hee ſtands by, and lookes on, and with voyce, and hand incourageth us, ſo as wee need not feare our enemies, hee gives us the beſt armes: Good commanders, and officers, the holy Spirit, and holds a crowne over our heads: The truth is, wee never are overcome, but when wee are of the party, when wee are in a proportion falſe to God, and our enemy hath gained us, then wee fight but for a ſhew, and the weapon falls eaſily out of our hands, but if wee would ſtand to it, our ſword would cut his cords, and if hee did ſtand two or three thruſts, hee would vaniſh at laſt, as hee did from Chriſt our captaine.

That

That wee may the better uſe this ſword, wee ſhall do well. Firſt to vallew it, things that wee prize and vallew, wee willingly uſe, wee thinke they will effect their end, els wee lay them by. Therefore wee ſhall pitch upon ſome expreſſions, that may teach us to vallew this weapon, when Abiathar had mentioned the ſword of Goliah, there is none like that, ſaith David, the dignities of the word are great, as appeares by David eſpecially; who meditated in the law continually, and as much as any vallewed the word.

Pſal. 17.4. *Concerning the workes of mens hands, by the word of thy lips, I have kept mee from the path of the deſtroyer*, the word that God ſpake was that, which armed him againſt wicked men.

Pſal. 18.30. *The word of the Lord is tryed* (or refined) *hee is a Buckler to all that truſt him; As for God his way is perfect*, it is a ſure word, and which hath bene often experienced, tryed againe and againe, ſo as you may venture upon it, as upon a thing that will not faile, or deceive, will not ſtart aſide, *like a deceitfull and broken bow.*

Pſal. 119.11. *Thy word have I hid in my heart, that I might not ſin againſt thee*; David knew the uſe of this, that it would preſerve him from ſin, and therefore ſtored it up, hid it in a ſure place, againſt a time of need.

Ver. 89. *For ever O Lord, thy word is ſetled in heaven*; It is an unchangeable rule, which will never alter, and ſetled, will attaine all it pretends to.

Ver. 105. *Thy word is a lampe to my feete, and a light unto my pathes*; this is againſt deluſions, and faynts, and ſhaddowes, the Divell will caſt. If you keep neere the word, you carry a light in your hand, you will not fight in the darke, but know how to make your addreſſes, and approaches, and how to order your wards, and defenſes.

Ver. 140. *Thy word is very pure, therefore thy ſervant loveth it*; every thing operates as it is, as things are to their beings, ſo they are to their operations. That which is pure will render us pure, and the word is not an idle thing, but for uſe, and being pure, it is given us to render us pure.

Ver. 172. *My tongue ſhall ſpeake of thy word, for all thy commandements are righteous*; I can never praiſe them enough, there is ſuch a law of righteouſnes in them.

Pſal. 147. 19. *Hee ſheweth his word unto Iacob, his ſtatutes and his judgements unto Iſrael*; from the receivers of the diſpenſation of the word, you ſee its excellency, it is the portion onely of his people, it is not flung in common to the world, as an inconſiderable thing.

Iſa. 40. 8. *The graſſe withereth, and the flower fadeth, but the word of the Lord ſhall ſtand for ever*; the excellency of good things lies in the continuance of them, this hath a good warrant for its abiding, becauſe it is the word of the abiding, and unchangeable God.

Iſa. 55. 10, 11. *For as the raine cometh downe and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: ſo ſhall my word be that goeth forth out of my mouth, it ſhall not returne unto me voyd, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing where to I ſent it.* There is a mighty efficacy in this word, this lies as a praiſe upon the whole word of God, that it ſhall not returne empty, but be *like the bow of Ionathan, and the ſword of Saul*, Iſay. 66. 2. *All thoſe things hath my hand made, but to this man will I looke even to him that is poore and of a contrite ſpirit, and trembleth at my word.* That word is precious, when the reſpect to it is ſo rewarded. On the other ſide.

Jer.

Jer. 8. 9. *They have rejected the word of the Lord, and what wiſedome is in them.* Though otherwiſe they might be wiſe, yet if they undervallew once the word, they bid a dewe to their wiſedome: And God the righteous judge, and which gives true vallewes to us, rankes them in the number of fooles, from the New Teſtament alſo, wee ſhall give ſome places to this purpoſe.

Luk. 4. 4 *Men lives by every word of God;* in him wee live, and in his word wee live, which gives a being to things that which gives the being, and determination, makes things be what they are, and men doe what they doe, muſt needs be great and excellent in it ſelf.

Ver. 32. *His word was with power*, which aſtonied the auditours.

Ver. 36. *What a word is this, for with authority and power commandeth hee the uncleane ſpirits, and they come forth;* his word will fetch uncleannes out of thy heart, aſwell as out of their bodies.

Luk. 7. 7. The centurion had ſo much confidence in Chriſts word, as hee could depend wholy upon it, *Say in a word,* (ſayes hee) *and my ſervant ſhall be healed;* the magnifing of the word, wrought this great effect, and that word muſt needs be great, which was deſervedly the object of ſuch a confidence.

Luk. 22. 61. *Peter remembred the words of the Lord, and hee went out and wept bitterly:* Peter forgot the word, when hee ſinned, and indeed all ſin proceeds from ignorance or furgetfulneſſe, but when hee remembred it, you ſee the eminent effect of it, hee repents immediately, which hee witneſſeth by his bitter and abundant weeping.

John 15. 3. *Now are ye cleane through the word which I have ſpoken to you:* Wee are cleane miſtically by the waſhing of Baptiſme, 1. Cor. 6. 11. alſo by the imputa-

tion of Christs purity, and so wee stand ever cleare before God, wee are pure also in the change of our owne hearts, and all this by the word, made ours by faith, and abiding in us, so *that as evill communication corrupts good manners*, if taken in and drunke downe, so the word taken downe cleanseth, Acts 13.26. *It is called the word of salvation*, that which brings it and workes it. And

Acts 20.32. When Paul departed from Ephesus, *hee commended the Church to the word of Gods grace, which was able to build them up, and to give them an inheritance, &c.* The inheritance is that to which the word leads us, and where it will leave us at the last, but before you come thither, there is building work, forming and fashioning, that the word doth also, so as yee need not goe out of this circle, for the beginning or finishing of your faith.

2.Cor.5.18. *It is the word of reconciliation*, that which brings God and man together: Wee are naturally at great distances, now that which conduceth to the meeting, and according of termes so differing, must needs be of great vallew and esteeme.

1.Tim.4.5. *For every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer;* it is the word of God that sanctifieth, and gives a lawfull use of all things; Hence you have your liberties, aswell to indifferent, as your right to things necessary, if you have whereof freely to use for your owne comforts, and whereof to give away, for the weakenesse and scandall of your brother.

If you should examine by experience the effects of the word, Gods word hath ever taken hold of men, and in this lies the great difference of the Saints from others, that they observe those events, which others neglect,

neglect, and growe by them. Joh. 4. 50. *And the man beleeved the word of God, and it was even ſo as hee had beleeved;* The word hath ever found out men, and will take hold of us, either by our faith for good, or without it for our deſtruction, ſo the prophecies of old were not idle, but effected the end for which they came.

To conclude this great dignity the word hath, that it gives its owne credit, for reaſon may be oppoſed by reaſon, but this is higher then reaſon: The Divell can reaſon and diſtinguiſh us into ſin, whilſt wee fight at that weapon, but bring him a word, and that anſweres his reaſon.

What hath bene ſaid in this head, tends to begit in you a right vallew and eſteeme of the word, which if once ye have you will uſe it, and have recourſe to it at all times, as an effectuall weapon, *mighty through God,* for all the great ends you have heard of.

Secondly, know the word of God, that yee may uſe it, this is to have your weapon prepared, you muſt ſearch the ſence, know the Annalogie of faith and the proportion, one truth holds to another, as before. 2.

Thirdly, take up this ſword, take it to you, be in a poſture to give a blow, or to evade one, wound the enemy when you can, and meete with his blowes and thruſts, therefore you muſt be prepared, and have things in readineſſe, therefore *the word of God* muſt *dwell richly in you*, that you may not be to ſeeke when you ſhould uſe it. 3.

To helpe you in ſome guards for this fight.

Firſt, that ſin is the greateſt evill, mannage your ſword well for that guard, have words at hand, that is, your ſword ready to make that good; for the filthineſſe of it, ſin is compared to the blood and pollution of a new borne child, before it be ordered and dreſſed,

Ezek.

Ezek. 16. 6. *When thou wast in thy blood, I said unto thee live*; such a thing is sin in it self, and all sin holds of the nature of that pollution.

1. Joh. 5. 19. *The whole world lieth in wickednesse*, it lies there as in a filthy grave, rotting and stinking as in a puddle.

Againe sin is compared for its nature to swine, and dogs, and to their vomit, 2. Pet. 2. 22. the sinner is the dogg in the act of sin, and the corruption is the vomit, and mire; it is likened also to the menstruousnesse of a woman, to a vessell *in which is no pleasure*, that is, a draught or a privy, Hos. 8. 8. If besides these abasings and vilifying expressions, you would know more of sin: It was sinne that condemned the world in Adam, drowned the world in the dayes of Noah, and to give you a greater charracter for ill then all this, it was sin brought all the sufferings upon Christ which hee endured: It was *the day of Gods fierce anger*, Lament. 1. 12. *When Christ did bear the sins of many in his body on the tree*; therefore when Paul and Silas could sing in the prison, and the Saints in their afflictions, as they have done so often, Christ was low, and poore, and faint. Why? because hee conflicted with sinne, hee grappled with sinne, *upon him was laid the iniquities of us all*; Hee conflicted with the wrath of God, for sinne, and had hee not bene God himself, hee would never have outwrastled it.

In a word every creature of God is good, and nothing offends him, irritates him, and provokes him, but sinne; Nothing reacheth God, nor causeth God to reach the world in anger but sinne. It is that which puts the sting into death, and torment in Hell; Thus you are armed for that guard, that sin is the greatest evill, the second followes easily. That then.

Wee

Wee ſhould keep at the greateſt diſtance from it, for that you have Rom. 12. 9. *Abhorre that which is evill, cleave to that which is good*, when wee meete with any thing extreamely evill, and contrary to us, nature abhorres it, and retyres as farre as it can; ſo on the contrary *cleave to that which is good*, cling to it, as a man ſhould cleave to his wife, or be glewed, as the word is, *and they ſhall be one fleſh*, incorporate your ſelves with that which is good, make your ſelf one with it.

So, *Abſtaine from all appearance of evill*, 1. Theſſ. 5. 22. a thing may appeare to be ill, that is not, but take heed of any ſimilitude, or appearance, or likeneſſe of ill, if it looke like ill, though it bee not, fly from it; This gives you the benefit of a long ſword, by which you keep the enemy at a diſtance; ſo Jude 23. *Hate the garments ſpotted with the fleſh*, not onely the fleſh, but the garment that hath toucht it.

Epheſ. 5. 3. *Fornication and all uncleannes and covetouſneſſe, let it not be once named among you, as becometh Saintes, nor filthineſſe, nor fooliſh ſpeaking, nor jeſting.*

So Job 31. 1. *I made a covenant with mine eyes, why ſhould I thinke on a maide*; hee would not looke, becauſe hee would not thinke, and the way to ſecure the thoughts, is to keepe well and ſtrictly, the out-doores, the ſences, which made David pray to God, to turne away his eyes from vanity. Folly is bold, but wiſdome is wary to keepe at the greateſt diſtance.

Thus this ſword cuts of the firſt riſings, this is a ſure way, and this ſaves you a world of paines, when a temptation or a luſt hath once come within you, and incorporated it ſelf, you muſt teare your fleſh to pull it out, you muſt pull up earth and all, that the roots may come at laſt; but while it is at a diſtance, there is ſome kinde of modeſty, and bluſhing in it, and it may

be ſnib'd with a word, uſe therefore ſome of theſe for a ſword in time, and it may prevent you hard work, which yet muſt be done if you would not periſh; other heads I thought to have runne over and fitted for uſe, as

Thirdly, God knowes our thoughts.

Fourthly, that the word muſt judge us even this, which wee have in our hands and mouthes, and if it condemne our ſinnes now, how is it like to acquit us another day.

Fifthly, that every ſecret thing ſhall be made manifeſt.

Sixtly, that you ſhould walke in the ſence of death and changes, but I ſhall proſecute this no further, onely let us know, that if the Divell have got within us, the ſame way hee is fetcht out, that hee is kept out, this ſword muſt do both. Thus God hath armed you compleatly, and it will be both your ſin, which you will not know how to anſwer, and your ſhame alſo to be foyled.

If you oppoſe Captaine to Captaine, you have Chriſt and the Divell, you have as ſufficient, as mighty, as experienced, a Captaine as your luſts have, if armes to armes, yee have all theſe ſpirituall armes, againſt his carnall armes, for ſo are his, in compariſon of thoſe. Though his be ſpirituall alſo, as acted by a mighty ſpirit; your reward held over you by hope, is greater for the preſent then any he can offer, though not to flatter our ſelves. Our condition heere is to *indure hardneſſe as good ſouldiers*, 2. Tim. 2. 3. And wee muſt conflict according to the law of combate, if wee would have the crowne; But this is no new thing to us, this wee knew when wee undertooke religion, this was laid in at firſt, as the law and condition of our undertaking.

That

That which followes, is prayer, *praying with all prayer*, which is to all other ordinances of God as bread and ſalt to our repaſt, wee cannot make a meale without it, heere it faſtens on your armour, and lookes up for ſtrength and ſucceſſe to him who is able to give it: If ſouldiers be weake or ſuccumbe in fight, they ſend to their Generall for ſupplies, and reinforcements.

Praying alwayes, that is in all time, & every juncture, and article of time, as you have occaſion by temptations for combate, for ſo καιρὸς, ſignifies properly occaſion, this is not ſo much ſpoken heere of our ordinary, and cuſtomary uſe of Prayer, as it is applicable to occaſions, that is temptations, but this Prayer muſt be *in the ſpirit*: The Spirit in our Prayer is what the ſoule is in our bodie, it is that which gives the life to it, to conflict with the living God by dead words, will doe no good, therefore Jude ſayth, *Praying in the Holy Ghoſt*, ver. 20. You have another expreſſion Rom. 8. That *the ſpirit makes interceſſion for us*, the Holy Ghoſt muſt pray in us, there muſt be an incorporating in that duty of the Holy Spirit, with our ſpirits, *watching thereunto*, you muſt watch to prayer, therefore it muſt be an act of time.

With all perſeverance, that is, till the worke be done, for then ye perſevere, when ye give not over till you obtaine your end, ſo as your Praying, and fighting muſt runne parralell till you have overcome your enemie, and ſleighted his workes.

Its enough to have hinted this which I intend not to ſpeake of as being no peece of the armour, nor reſembled by the Holy Ghoſt to any peece.

To all that hath bene ſaid, I ſhall adde no more but this, that every thing is ſtrong in vertue of an ordinance, therefore bread nouriſheth, becauſe it hath a

word that bids it doe ſo, and therefore the word ſhall cut and deſtroy, becauſe God hath made it a ſword, and edged and fitted it, for that purpoſe.

Thus have I ſome what largely meaſured the field of Battaile, ſhewed you your friends and enemies, and fitted to you thoſe armes which God hath given you for the ſervice of this holy warre.

To conclude therefore, The juſt end and deſigne of warre (for every thing is to act in vertue of a deſigne) is peace, now no warre pretends to peace more then this we have been ſpeaking of, and therefore Communion, which is the effect, and birth of peace, beares one halfe of the title of this diſcourſe; And indeed men were ſo form'd for Communion, as no doctrine can be avowed for good, which renders them unſociable. But experience tells us, that it is the fate of ſome warres, not onely to be the meanes by which peace is gotten, and procur'd, but by which it is nouriſht, and maintayn'd, and we know ſome countryes, which injoy the greateſt benefites of peace in the midſt of a confirm'd warre. And that is eſpecially the condition of the warre we have been ſpeaking of, that it procures, and makes good our peace; it is the wall of our citty wherein peace dwells, it is the armes of our perſons, the ſubject of it; For with the divell our profeſt and avowed enemy, God hath juſtly determin'd an everlaſting warre. Peace, we know, is the daughter of equality, but where both partyes (as here) pretend peremptorily to ſupremacy, there can be no peace. Peace alſo is the birth of love, and love is an union of mindes, but where principles are layd in by nature, or form'd by oppoſition (as here) infinitly diſtant, there peace can be nothing. But an abuſ'd, and miſtaken name of what is not, and the product of ſuch a truce or peace, would

would be to procure no leſſe aſſured, but a more unequall warre, then what it ſeem'd to determine, as the experience of all, who have manadg'd this warre, witneſſe: The bleſſings therefore of our peace will be reapt within the compaſſe of our aſſured friends, and allyes, with whom our communion will be intended & exerciſed, as otherwiſe, ſo by a common determination againſt the enemy: And to meete in a common enmity, where it is juſt, makes particularly, and warrantably to love. In a word therefore, we improve beſt our communion with our friends, the good Angells, whilſt we make warre, ſo as whilſt we make warre, we ſhall have peace.

FINIS.

A Table directing to ſeverall particulars, in the præceding diſcours.

The Introduction. Pag. 1.
The Coherence, which the words inſiſted on, have with other parts of the Scripture, whence they are drawn. p. 2.
The explication of the words. ibid.
The whole armour. ibid.
The wiles of the divel. p. 3.
We wreſtle not againſt fleſh & blood. ibid.
Two things meant by fleſh and blood. ibid.
What meant by Principalities. p. 4.
What meant by Powers. ibid.
What meant by Rulers of the darkneſſe of this World. ibid.
What meant by ſpirituall wickednesſes p. 5.
What meant by high places. ibid.
A Tranſition, leading into the diſcours of the nature of Angels in generall. p. 6.
That the Angels are Creatures. ibid. and p. 7.
That the Angels are ſubſtances, and do really exiſt. p. 8.
Whether the Angels be incorporall. p. 9.
Severall Corollaries, from what hath been ſpoken of Angels. p. 10.
Of the mutability or immutability of Angels. p. 12.
Of the apparitions of Angels. p. 13.
Of their aſſumption of bodyes. ibid.
Why they Aſſum'd bodyes. p. 14.
Whether in taking humane ſhapes, they were true men. ibid.
Of what their aſſumed bodyes conſiſted. p. 15.
What become of thoſe aſſum'd bodyes. ibid.
Whether they really put forth acts of life. ibid.
Why the Angels make not apparitions, now as formerly they have done. p. 16.
Coroll. from the immutability of Angels. p. 17.
From the apparition of Angels ſeven Coroll. ibid.
Of the Adminiſtration of Angels to us, and the deputations they have from God, concerning us. p. 19.
Of the doctrine of Angel guardians. ibid.
That the tutelage of good Angels is the portion onely of the Elect. ibid.
Whether every elect perſon, is under the deputation of a particular Angell guardian. p. 20.
The affirmative is aſſerted. ibid.
The ſaints not ſo concluded to one Angell, as not to injoy oftentimes the ſervice of many. p. 21.
When the Angell Guardian begins the execution of his charge. ibid.
Whether the Angell guardian ever quits the party, committed to his charge. ibid.
Whether communityes, as well as perſons fall under the guardianſhip of Angels. p. 22.
The affirmative is probable. ibid.
Why God uſeth this miniſtration and guardianſhip of Angels towards us. p. 23.

Foure

Foure reasons thereof. ibid. & p. 24.
Foure Coroll. from the guardianship and tutelage of Angels. p. 25.
The happines of being a saint in that respect. ibid.
Also of Churches. ibid.
1 Cor. 11. 10. *open'd.* ibid.
Our happines lyes in working as the Angels. p. 26.
We ought to leade abstracted lives. p. 27.
Of the power the Angels have over us. ibid.
Of their power or abilities in themselves. ibid.
First of their knowledge. ibid.
Cognitio matutina ad vespertina. ibid.
Their knowledge, naturall, by revelation, by experience, supernaturall. p. 28.
The reprobate Angels never saw God as the Elect. p. 29.
How, or in what manner the Angels know. ibid.
Comparison of theirs, with our manner of knowing with the difference. ibid. and p. 30.
What things contribute to vision externall and internall. p. 29.
The power of knowing, and light by which we know, common to us with the Angels. p. 30.
Somethings the Angels know by their owne Essence, somethings by intelligible species infused. ibid.
Whether the Angels know particular things, and what ever is done heere. p. 31.
How they know things particular. ibid.
The Angels know the particularities of those committed to their charge. p. 32.
They are extreamely ingenious at guessing at things more hidden. ibid.
Corollaries from the knowledge of Angels. ibid.
Supernaturall knowledge stands the Angels and us in the greatest steede. ibid.
Other knowledge in respect of the effect, a picture without life. p. 33.
Of the power of the good Angels upon corporall things. ibid.
They can do what nature can. p. 34.
Miracles they cannot worke. ibid.
What a miracle is. ibid.
They cannot do things as God in an instant, though in a very shorte space of time. ibid.
Their power subjected to Gods will. p. 35.
What power they have upon the fancy and imagination. ibid.
The great workes they have to do upon us, is upon the inner man. p. 36.
Being ministring spirits, their ministration is spirituall especially. ibid.
How the Angels speake to our understandings, and have influence upon our wills. ibid.
Of their severall wayes of effecting this wherein the way of their ministration to our spirits will appeare. ibid. and p. 37. 38.
The same way of speaking to us waking and sleeping. p. 36.
Of the use of phantasmes. p. 37.
Whatsoever an inferiour power can do, a superiour can do it much more. ibid.
The Alteration of the body by sicknes or otherwise, contributes much to a different apprehension and vision of things. ibid.
Angels can moove the humours, as also remoove impediments. ibid.
Angels go a neerer way to worke in conversing with us then men can, and can very presently represent to us what they will. p. 38.
In what way this is wrought. ibid.

Severall Corollaries from the former head of the knowledge of the Angels, & their way of communicating themselves to us. ibid.
In that respect they have great advantages upon us. p. 39.
They cannot put in new species into the fancy. p. 40.
Beware of receiving ill impressions, for they are matter to worke on. ibid.
Gratify and love the Angels for their love and service to us. p. 41.
We may read their love in its effects. ibid.
The good Angels, according to their talent and trust lay out themselves for our advantage, and are extreamly communicating to us, but especially to our spirits and inward man. p. 42.
Prooved by severall reasons. p. 43. 44. 45. 46. 47.
A story of one guided and conducted by an Angel, out of Bodin his first booke of the history of sorcerers. p. 47.
Objection, What do you leave to Christ and the spirit? Answered. p. 48.
Coroll. from the administration of Angels. p. 49.
The Angels an ordinance continually by us. p. 50.
A spirituall substance assisting proportionable to the divell, who opposeth us. ibid.
Walke holily in respect of the Angels. ibid.
Every ordinance valuable, because conveying something from God, therefore I should love the Angels. p. 51.
Reverence the Angels, & learne to converse with them. ibid.
The whole creation serviceable to man, the Angels not excepted. p. 52.
The use to be made thereof. ibid.
Aspire after Angelicall worke. p. 53.
The second part of this treaty, which is of the evill Angels. ibid.
Of the sinne of the evill Angels. p. 54.
Coroll. from thence. p. 55.
Of the punishment of the evill Angels, and first of the place. p. 56.
Which admits of a double consideration. ibid.
The place of the sixt of Iude considered. p. 57.
The divels not yet in their utmost tearme. p. 58.
Coroll from what hath been last treated on. ibid.
The whole universe of rationall creatures under chaines and bonds. ibid.
The use to be made thereof. p. 59.
Of the spirituall punishment of the evill Angels. p. 60.
Their wound in their will. ibid.
Their knowledge great. p. 61.
Their wound in their knowledge. ibid.
In some respects perfectly blinde. p. 62.
Their punishment demonstrated from their names and titles. ibid.
Corollaries. p. 63.
Dread the spirituall punishment of sinne. ibid.
This considerable to the saints also. ibid.
Of the ministery of the evill Angels. p. 64.
The principall ministery of the evill Angels to tempt and induce to sinne. p. 65. 66.
Whence the evill Angels had power for this ministery. p. 66.
Why the divels are invested with this ministery by God. p. 67.
Severall reasons in respect of God. ibid.
Also in respect of men, & first of wicked men. p. 68.
Then of the saintes. p. 69.
Severall Coroll. from hence. p. 70.
Let the Saints blesse God for their ministry. ibid.
Wonder not that evill men are so wicked. ibid.

Do not the divells work. ibid.
Expect not the preſent deſtruction of men extreamly wicked. ibid.
Be ſecure on Gods ſide notwithſtanding this miniſtry. p. 71.
How the evill Angells operate in order to temptation, and ſinne. p. 72.
Corollaryes from hence. p. 73.
Whether the divell concurre to the temptation of all ſinne. p. 74.
Men may ſinne without the temptation of the Divell, but de facto, *uſually, he hath a part in all temptations.* ibid. p. 75,76.
Whether uſually hath the ſtart herein, our owne corruptions, or the divell. p. 77.
Severall corollaryes. p. 78,79.
How the miniſtryes of the evill Angells are diſtributed, whether to vices, or perſons. p. 80.
Corollaryes from the præceding diſcourſe. p. 81.
A ſhame for the ſaints to give ground and fayle, as others that want their aides. ibid.
The ſaints and the wicked fall very differently under the power of the Divell. p. 82.
Which wayes eſpecially the divells are laid out towards mankinde, in matter of temptation. p. 83.
The divell would hinder the worſhip of God, and in order to that, the knowledge of him. ibid.
The divell amongſt his moſt aſſured vaſſalls, pretends to a ſhap'd and form'd worſhip, as appeares by the confeſſion of witches. p. 84.
The divells, the greateſt enemyes of Chriſt and the Goſpel. ibid.
Goſpel worſhip, and Goſpell preaching moſt oppoſed by the divell, and his inſtruments. p. 85.
Coroll. from this. ibid.
Exalt what the divell oppoſeth moſt. ib.
The Divell exerciſeth his miniſtry eſpecially againſt the church of Chriſt. p. 86,87.
Some more inſtances of the Divells uſuall marches in the diſcharge of his miniſtry. p. 88.
One, the luſts of the fleſh. ibid.
The exceſſes of no beaſts ſo great as thoſe of mankind in bodily things. ib.
This frame infinitly contrary to God, appeares ſo to be by two things eſpecially. p. 89,90.
The Divell where he reignes moſt abſolutely ſubjects perſons to the actuall commiſſion of what ever we call uncleanenes. p. 90.
The Scripture particularly intitles Sathan to this temptation. p. 91.
Another beaten path of the divell, pride. ibid.
That men are which they are to God. p. 92.
No thing more contrary to God then pride. ibid.
The imaginations of proud men how ſcattered by God. ibid.
The honour and advantage of humility. p. 93,94,95.
Only by pride comes contention, how underſtood. p. 95,96.
Pride makes us contend with our conditions, & with God himſelf. p. 96,97.
How the Divell is intituled to this temptation. p. 97,98.
Another eminent temptation of the divels, coveteouſneſſe. p. 99.
The ſeate of this luſt the baſeſt ſpirits. ibid.
Coveteouſneſſe extreamely fertill of ill. ibid. *and* p. 100.
Why this ſinne ſtil'd Idolatry. p. 100, 101.
Men of this humour extreamely deluded. p. 101.
The comfort and injoyment of things is the portion of the ſaintes. p. 102.

Coroll. particularly from this laſt head. ibid.
Generall Corollaryes drawne from theſe commonroades of temptation. p. 103.
The miſery of ſinne lyes in ſinning. ibid.
The happines of a holy ſpirit. p. 104.
The divell ſpinnes his web finer for the ſaints, but his But and End is the ſame. p. 105.
Provocations to fight. ibid.
The divells power and operation upon us in communicating himſelf to our underſtandings, and inward man muſt be fetcht from what hath been ſaid of the good Angells largely. p. 36, 37, 38. ibid.
The divell an inveterate enemy, his evill nature ever intended. p. 106.
His power wonderfully great. ibid.
The contentions for things of the greateſt moment. p. 107.
The prize of other warres nothing to ours. p. 108.
A great advantage to fight for a love, and in the preſence of a love, and ſo do we. ibid.
The third part of the diſcourſe, wherein of the armour fitted for this warre. p. 109.
No weapons fit for combatt with the divell, but Gods. ibid.
Luſts will take their turnes, and give place one to another. p. 110.
Somethings which looke like vertues, are but the ignorance of ill. ibid.
The incompaſſing of temptations. ibid.
Some men ſtrong in the divell, and in the power of his might. p. 111.
What is intended by παιδαγωγία. ibid.
Every one will do a little in Religion. ibid. and p 112.
Difficulty in Religion lyes in univerſality, and exactnes. p. 112.
What our parts are in this combatt. p. 113.
The more mighty any ſupreame agent is, the more it intends and fills the inſtrument. ibid.
The end and uſe of the Armour. p. 114.
Dayes of temptation evill dayes. ibid.
Things incouraging to fight, the neceſſity of it, the glory, and pleaſure of victory. p. 115.
Cowards have but the pleaſure of Idlenes, and the miſery of ſlavery. p. 116.
2 Tim. 2. 3. open'd. ibid. & p. 117.
The bonds and reſtraints that lye upon the divell, are conſidered for incouragement ſake. p. 118.
The particular peeces of armour, firſt the girdle of truth. p. 119.
What meant by this metaphor. ibid.
What truth is. p. 120.
The cauſe of all inſtability, becauſe men are inſincere, or miſapprehenſive. ibid.
Men are what they ſee and judge. p. 121.
Comfort & joy renders ſtrong, and light the Embleme of joy. ibid.
The notion of glory begirts, but light & glory runne together. p. 122.
The divell playes in the darke, and deceives under the vayle of miſts and ſhadowes, in reſpect of worke and comfort. ibid.
Corollaryes from this peece. p. 123.
Converſe much with the father of lights, and with the word the booke of lights, and with the ſaints the ſubject of light. ibid.
Helpe our ſelves by what right ſights of things we ever have had. ibid.
How truth and right ſights of things anſweres, what ever Sathan can object to our præjudice in this fight. p. 124.
Sincerity is immixednes. p. 125.
How love determines and ſquares every thing to the intereſt of the object loved. ibid.

The

The ſecond peece of armour, the breaſt-plate of righteouſneſſe. p.126.
Wherein this conſiſts. ibid. & p.127.
The firſt peece reſpected the end, this the walke of a Chriſtian. p. 127.
Righteouſnes toward God and men, what. p. 128.
The good Angells fall under the conſideration of the object of this righteouſneſſe. ibid.
The rule and meaſure of this righteouſneſſe in regard of men, ſelf love. p. 129.
The object of this righteouſnes, all, capable of God and happines. ibid.
How this peece armes the breaſt. ibid.
The tremblings and aſtoniſhments of thoſe which want this armour. p. 130.
How Chriſts righteouſnes is to be conſidered here. ibid.
The love of God makes lovely Characters and impreſſions upon us. p.131.
What it is to be a new creature. ibid.
Chriſt a head of influence. p. 132.
This Scripture ſpeakes rather of the working of the ſpirit of God in us, then the imputation of Chriſt to us. ibid.
How this peece is to be put on. p.133.
Wicked men furniſh the divell with weapons to deſtroy themſelves. ibid.
The third peece of armes fitted for the feete and leggs. p. 134.
Wherein this armour conſiſts. ibid.
The notion of it cleared by ſeverall Scriptures. p. 135.
Alſo by reaſon. p. 136.
Helpes for the obtaining this neceſſary peece of armour. p. 137. 138.
Corollaryes from this particular. p.138.
The Goſpell ſhould be adminiſtred like it ſelf, like good newes. p. 139.
The guilty world need ſuch a kinde of adminiſtration. ibid.
We neede much knowledge to diſcharge our ſelves in this particular. p. 140.
Example of great influence. ibid.
The fourth peece of armes, a ſhield. p. 141.
That to be joyned with all the reſt. ibid.
What meant by fiery dartes. ibid.
Faith repells, and quenches, how. p.142.
This above all to be procured. ibid.
Our natures not perfectly coole ſince defil'd by originall corruption. p. 143.
Two fiery darts accompany great ſinnes, ſcil. of luſt, and diſpaire, as in the example of Ammon. p. 144.
Example of Spira and Iudas ibid.
Look on ſinnes as you will ſee them within a few houres. ibid.
Melancholy and depreſſion of ſpirit, a temper eaſily fired to extreamityes. p. 145.
What kinde of faith is to be oppoſ'd to fiery darts. ibid.
And how faith doth it. ibid.
The combate by the wiſedome of faith changed from our ſelves to God. ibid.
This was Davids way. p. 146.
Faith releives in extremity by out-bidding ſights: examples thereof. ibid.
Both againſt ſinning and diſpairing. p. 147.
Faith ſuckes down the dew of the ſpirit, the cooling waters, &c. ibid.
Beleeve not ſcantily, nor a little, have not your faith to fetch and ſpell while the fiery darts are ſhooting. p. 148.
The uſe of faith is as pleaſing to God, as the reſiſting neceſſary for us. ibid.
Conſider beleeving under the notion of obedience. p. 149.
Faith not a Priviledge left to the arbitrement of our owne will, but an indiſpenſible duty. ibid.
Conſider the obſtruction of faith. ibid.
The objection from the diſproportion between ſinne and faith, anſwered. p. 150.

God glorycs to effect his great workes by nothing, or things which are as nothing. p. 151.
Nothing ſo fenc'd with motives, threats, commands, &c. as the buſines of beleeving, which ſhewes that Gods heart is in it eſpecially. ibid.
The beſt ſalve yee can apply to the wounds of Chriſt, is beleeving, your ſinnes made them, your faith heales them. p. 152.
Get faith ready againſt an evill day, a day of fiery darts, yee will then neede coole and quenching liquor which faith draves down ibid.
The fifth piece of the armour, the helmet. p. 153.
What this is. ibid.
All affections routed in love and acted by it. ibid.
Love is made viſible according as the affection is, it acts by and through. ibid.
In hope love is in its throne, and appeares moſt lovely. p. 154.
Hope conſidered here not as a flatt and low attendancy, and looking after ſom good deſired, a thing leſſe then faith and before it, but as a firme expectation of ſome future good, which we do already beleeve. ibid.
Hope a birth, and effect of faith. ibid.
How this peece doth its work and fitts the head, as an helmet. p. 155.
The head the principle of action. ibid.
The end, the ſimbolicall head. ibid.
The world holds over our heads infinite things to corrupt us, the holy Ghoſt wards of all with the helmet of ſalvation. ibid.
Our hopes differs from others not only in the object of them, the good things hoped for, but in the bottoming of them by expectation. p. 156.
All things but ſpirituall, have no conſiderable value, but what ignorance and a lye puts upon them. p. 157.
They are but ſhadowes, pictures, and dreames of good. ibid.
Worldly things not abſent enough to be the object of hope. ibid.
Hope miſapplyed often ingages to impoſſibilityes, and ſo becomes a meere impoſture. p. 158.
Hope is of things difficult, but ſuch as are worthy, and difficult. ibid.
Coroll. from this piece. p. 159.
Chriſtian religion wholy founded upon hope. ibid.
Heavenly hope changes but the time, puts you of to another day for all. ibid.
The pleaſures of this life but for a minute, their fullnes worſe then their emptineſſe. ibid.
If our hopes as other mens were here, we were in a worſe condition then they for two reaſons. p. 160.
Faith gives things a bottome, and hope is grafted upon it. ibid.
The hopes of worldly men in reſpect of the ſaints, have ſeverall notable defects. p. 161.
The poſſeſſions of worldly men are ballanc'd with uncertaintyes, and their hopes with feares. ibid.
The happines of heaven lyes in the fixing of joyes by eternity. ibid
The joy of our hope is fix'd by faith. ibid.
What it is to rejoyce in boaſtings. p. 162.
Men thinke by the determination of their wills, to effect that which godly men do by faith. ibid.
An extreame vanity in the matter of the hopes of worldly men, as being of things low and meane. ibid.
The object of our hopes things great. p. 163.
Our knowledge makes us value our hopes and joy in them. ibid.

Ioy as a reſult and concomitant of hope is mighty for battaille. ibid.
He that rejoyceth not in the hopes of things to come, will rejoyce in vaine hopes, or ſenſuall inyments. ibid.
Objection, if hope bringes in ſo great and ſteddy a returne of joy, what place do we leave for ſorrow for ſinne? Anſwered. p. 164.
There is a double uſe of ſorrow for ſinne. ibid
Whilſt God loves us, he greeves for our ſinnings, and he greeves the more, becauſe he loves us and ſo ſhould we p. 165.
Never greeve without the releeſe of hope, and joy. ibid.
For the degree, why ſhould we not work our ſelves and our ſorrowes as low as afflictions would lay us. ibid.
We have paynes to conflict with as well as pleaſures, hope armes us for them alſo. ibid.
We muſt hold out to the utmoſt extreamity by the law of warre. p. 166.
Patience fits for this, but it muſt be the patience of hope. ibid.
The praiſe of patience. ibid.
Patience would ſinke and be oppreſt, if it were not animated by the activity and livelynes of hope. p. 167.
We ſhould uſe our patience, and releeve our patience, as Chriſt did by the joyfull ſights of hope. ibid.
Hope proper for doing, as well as ſuffering. ibid.
As we can do nothing without hope, ſo we attempt the greateſt things by hope. p. 168.
Hope and ſtrength ſtand and fall together. ibid.
Proov'd by the example and præcept of Paul. ibid.
Hope animates to all workes. p. 169.
Particularly it purifyes the heart. ibid.
The ſame reaſon of our being like to Chriſt, here and hereafter. p. 170.
Purity oppoſ'd to bodily and ſpirituall luſtings. ibid.
To what degree hope muſt purify. ibid.
Coroll. from the ſettling our hopes. p. 171.
To raiſe our hopes, we muſt improove and raiſe our faith ibid.
In all compoſitions ſomething gives the body, faith gives the body and ſubſtance to hope. ibid.
Hope abridges the time of expectation, and lives in an anticipation of eternall joyes. p. 172.
The laſt peece of Armes, the ſword of the ſpirit. ibid.
This is a ſpirituall weapon. p. 173.
That, the ſpirit uſeth. ibid.
That, the ſpirit form'd ibid.
What meant by the word of God here. p. 174.
Proov'd to be the Scripture. ibid.
Chriſt made uſe of this weapon againſt the divel himſelf, & in others. p. 175.
Whether the letter or ſence be the word meant here. ibid.
How ſhall ignorant men know the ſence of Scripture. p. 176.
To have the ſword fitted for our uſe, is our due as well as the ſword it ſelfe. ibid.
The Scriptures though deepe, are fordable by men holy and diligent. ibid.
The ſaintes have a taſt proportionable to their ſpirits, by which they can diſtinguiſh of foode. ibid. & p. 177.
Try all things. p. 177.
The way to know the will of God, is to do it. ibid.
Alſo we muſt ſearch which is pleaſing to God. ibid.
How it is done. ibid
Corollary to incourage to fight. p. 178
Men are ſeldome overcome, but when they are of the party. ibid
Severall Scripture expreſſions teaching us

us to value this sword, the word of God. p. 179,180,181,182.
All sinne proceeds from ignorance or forgetfullnesse. p. 181.
The difference of men lyes in the observing, or neglecting, the fullfilling of Gods words in the events of things. p. 182.
The word gives its owne credit. p. 183.
To helpe in some guardes for this fight. ibid.
Sinne is the greatest evill. ibid.
Severall Scriptures expressing the filthynesse of sinne. p. 184.
The reason why Christ lay so low, when others could sing. ibid.
Keepe at the greatest distance from sinne. p. 185.
This the wisest and safest way. ibid.
There is a modesty in sinne at first, if it incorporate, it will teare the flesh to get it out. ibid.
Other heades hinted, but not prosecuted. p. 186.
Captaine to Captaine, and Armes to Armes, oppos'd. ibid.
Prayer no peece of these Armes, and therefore not insisted on. p. 187.
It fastens on the Armes and drawes downe successe. ibid.
What meant by Καὶρὸν *here.* ibid.
Every thing powerfull in the vertue of an ordinance. ibid.
The Conclusion. p. 188.

FINIS.

Theſe principall faults eſcaped in the printing, the Reader may correct as followeth.

Pag.	Line.	Error.	Correct.
2	27	with	which
9	2	incorporall	incorporeall
10	20	that	their
11	24	beingh	beings
13	28	them	then
16	28	operations	apparitions
19	16	genui	genium
23	3	*pro ratio*	*par ratio*
23	27	moderatedly	moderated by
28	4	ward	word
	5	ſunne	ſonne
	9	Mathematicus,	Mathematicians
30	20	God	things
31	14	not	*muſt be put out.*
33	28	raiſedned	raiſedneſs
34	31	medimus	mediums
38	2	beleeve	releive
39	14	light	fight
49	23	may	by
	25	vice	nice
50	14	motion	notion
	18	and	*muſt be put out.*
	19	their	your
51	5	with	which
	15	Elixurs	Elixars
	33	ones	ends
52	24	well	*muſt be put out.*
55	25	let	ſet
58	22	the	they
61	18	mote	more
63	7	your	you
	33	not	not onely
73	5	to operating	co-operating
77	30	inordinary	inordinate
78	10	thy	th
79	10	hee	h
86	9	have	ſave
89	20	altogether	together
	31	*forma*	*forma*
91	22	which	what
9	26	a love	alone
9	33	muſt	moſt
99	5	therefore is	therefore that is
100	8	that is	that it is
103	24	peoples	puples
108	30	all	will
110	17	deferred	deterred
	20	the proper	the divells proper
116	24	obſtaine	obtaine
117	9	hee	yee
119	18	devotes	denotes
	21	clumbs	clumbes
	22	in	is
120	22	lounes	loaves
129	29	*ſubſiſte*	*ſuſſiſte*
133	4	temire	tenure
136	13	imployes	implyes
137	11	helpe is	helpes
	26	of from	of well from
140	13	jou	you
141	18	but	put
142	30	him	ſinne
143	26	counted	committed
144	10	countinent	commitment
	17	inections	injections
145	4	that	thus
146	17	all	allye
147	17	nothing as ,	nothing ſo much as
148	25	not	*muſt be put out.*
150	27	ſin	ſinne
151	13	is	was
	14	have	ſave
	21	mottineſſe	motives
154	21	fault	faint
155	12	principall	principle
	23	pates	pathes
	30	toward	to warde
159	10	faſten	faſten'd
	29	in other	in no other
	33	alloey	allay
160	26	ofter	after
161	5	contingenties	contingencies
164	8	and a	and in a
	29	cleaſing	cleanſing
165	23	patiency	patience
170	15	reſpecteth	reſpecterh
174	8	by	*muſt be put out.*
	9	unſtandings	underſtandings
182	27	if	*muſt be put out.*